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TODAY'S CATHOLIC

Cathedral of the Immaculate Conception marks 150th anniversary of dedication



The Cathedral of the Immaculate Conception is celebrating an anniversary this year. On Dec. 8, Bishop Kevin C. Rhoades will celebrate a 7 p.m. Mass in commemoration of the 150th anniversary of the dedication of the cathedral. A reception will follow. All are invited.

BY VINCE LABARBERA

FORT WAYNE — The solemnity of the Immaculate Conception on Dec. 8, a holy day of obligation, will also mark a celebration for the Cathedral of the Immaculate Conception. The church was dedicated as a cathedral 150 years ago. A Mass commemorating the 150th anniversary of the dedication will be celebrated by Bishop Kevin C. Rhoades on Dec. 8 at 7 p.m. A reception will follow in the Cathedral Hall. Historic memorabilia and photographs will be on display in Cathedral Hall and in the parish library. The faithful are invited.

The humble beginnings of the majestic Cathedral of the Immaculate Conception and Cathedral square are tied closely with the establishment of the Roman Catholic Church in northern Indiana and the City of Fort Wayne.

In 1830, the year following the incorporation of the Village of Fort Wayne, a temporary Catholic settlement was begun when Father Steven Badin — the first priest ordained in the United States — was placed in charge of the Potawatamie Indian mission in Indiana. He reportedly presided at the first Catholic Baptism in 1831 and later the first Catholic marriage of record in Fort Wayne — then under the ecclesiastical jurisdiction of the Diocese of Bardstown (Kentucky). Father Badin negotiated with Peace-Chief Jean-Baptiste de Richardville and assisted Catholic pioneers in purchasing on July 18, 1831, a large portion of what is now Cathedral square. The cathedral currently stands on that original southwest acre of ground on Piqua Plank Road (now Calhoun Street) bought for \$100 from John T. Barr.

In 1836, Father Louis Mueller was appointed the

CATHEDRAL, PAGE 3

Luers wins state 2-A football championship

INDIANAPOLIS — The Bishop Luers Knights returned to Fort Wayne Nov. 26 with a ninth state championship football trophy. Bishop Luers was one of the three diocesan high schools represented at the 38th Annual IHSAA Football State Finals held at Lucas Oil Stadium in Indianapolis over the Thanksgiving holiday weekend. South Bend Saint Joseph's High School competed in 3-A, Fort Wayne Bishop Dwenger competed in 4-A; but both returned with runner-up banners.

At a ceremony honoring the team at Bishop Luers on Monday afternoon, Bishop John M. D'Arcy offered the prayer and his congratulations. Fort Wayne Mayor Tom Henry made a proclamation and gave a lapel pin to Bishop Luers football Coach Matt Lindsay. The team presented the state trophy

to the community.

"Fear the beard" was a motto used throughout the latter days of the season. Bishop Luers senior Steve Kiermaier, in an effort to raise money for the Catholic Charities' Christmas families the school is sponsoring, shaved his beard at the rally. Morgan Meiser, junior, was offered the winning draw to shave Kiermaier's beard.

At the game, Bishop Luers scored three second half touchdowns to blow open a close game and won a record-tying ninth state championship with its 26-14 decision over North Putnam at Lucas Oil Stadium.

It was the second consecutive year the Knights (14-1) reeled in the Class 2-A state



BOB HARTENSTEIN

At the Nov. 29 ceremony, Bishop Luers High School football captains present the Class 2-A state football championship trophy to the school community.

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TODAY'S CATHOLIC

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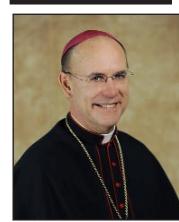
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IN TRUTH
AND
CHARITY

BY BISHOP KEVIN C. RHOADES

Next Wednesday, December 8th, is the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, the patronal feast of our diocese and of our nation. What a great gift to have Mary Immaculate as our patroness! I encourage all to come to Mary's feast, to observe this holy day of obligation, by attending Mass at your parish church or at the Cathedral of the Immaculate Conception in Fort Wayne where I will celebrate the 150th Anniversary of the Consecration of our beautiful mother church at the 7 p.m. Mass.

On December 8th, 1860, the first Bishop of Fort Wayne, Bishop John H. Luers, consecrated the cathedral in Fort Wayne under the title of the Immaculate Conception. Just six years earlier, Blessed Pope Pius IX had proclaimed the dogma of the Immaculate Conception, though it had been a belief of the faithful since the early centuries of the Church. The consecration of our cathedral was a momentous event in Fort Wayne. At that time, the Fort Wayne press called the cathedral "one of the finest on the continent ... the grandest Church structure in the west." With joy and thanksgiving, we will celebrate the 150th anniversary of our cathedral on the very day it was consecrated by Bishop Luers.

Hail, full of grace!

In His desire to save us through His Son, God the Father freed Mary from the power of sin at the first moment of her existence. In His plan for the new creation and in view of the merits of His Son, God kept the Blessed Virgin Mary free from every stain of original sin from the moment of her conception. Thus God the Father prepared to give us the gift of His Son as our Redeemer.

The Immaculate Conception of Mary is an awesome truth. It was a key part of God's plan for our redemption. He filled Mary with His grace, preserved her from the stain of original sin, because He had chosen her to be the mother of His divine Son, our Savior. In His loving care for us, God prepared a holy temple for His Son by enfolding Mary with His divine grace from the first instant of her existence.

Our Holy Father, Pope Benedict XVI, has said that Mary's most beautiful name is the name God gave to her through the angel Gabriel at the Annunciation: full of grace. We invoke Mary under this name every time we pray the Hail Mary. In those words, we recognize and affirm that Mary was entirely holy and free from all stain of sin. She was fashioned by grace and formed as a new creature in her mother's womb. She remained in the state of grace throughout her life. Holiness characterized Mary's life from the beginning of her existence.

The beginning of the new creation

I think it would be correct to call the Immaculate Conception the beginning of the new creation. It was the beginning of the time of abundant grace which God in His infinite love willed for all humanity, the beginning of the world's redemption. It was the fulfillment



A portion of Murillo's painting of the Immaculate Conception.

of the prophecy in the book of Genesis, when God said to the serpent after the original sin of our first parents: I will put enmity between you and the woman, and between your offspring and hers; he will strike at your head, while you strike at his heel.

Reflecting on this passage from the book of Genesis concerning the hostility or enmity between "the serpent" and "the woman," Pope John Paul II explained that in order to be the irreconcilable enemy of the serpent and his offspring, Mary had to be free from all power of sin, and to be so from the first moment of her existence. This makes great sense. If Mary had ever been defiled by sin, there would not have been this eternal enmity between her and Satan. Pope John Paul wrote: The absolute hostility put between the woman and the devil thus demands in Mary the immaculate conception, that is, a total absence of sin, from the beginning of her life.

Mary's offspring has indeed struck at the head of the serpent. Through His death and resurrection, Christ defeated Satan and set us free from the power of sin and death. He has reconciled us to the Father. His Mother received in advance the benefits of her Son's victory. God granted to her the power to resist the devil, making her full of grace.

The meaning of the Immaculate Conception for us

Our celebration of Mary's Immaculate Conception on December 8th is not only to admire the marvels God's grace accomplished in our Blessed Mother. It is also a day to reflect on the significance of this mystery in our lives as followers of Christ. The dogma of Mary's Immaculate Conception indeed sheds light on our lives and the effects of Christ's redemptive grace on our human nature.

We can look to Mary as the perfect model of the holiness we are called to attain with the help of God's grace. Saint Paul wrote to the Ephesians: God has blessed us in Christ with every spiritual blessing in the heavens, as He chose us in Him, before the foundation of the world, to be holy and without blemish before him. In love He destined us for adoption.

to Himself through Jesus Christ. ... Mary had the privilege of not being subjected for an instant to the power of evil and sin. Christ freed us from sin at our Baptism. He gives us the grace and strength to conquer sin's influence in our lives after Baptism. We have the help of the gifts of His sacraments, especially Penance and Holy Eucharist. And we have the help of the intercession of Mary Immaculate whom we so often ask to pray for us now and at the hour of our death.

Like Mary, we are deeply loved by God, blessed in Christ, and chosen to be holy. She teaches us the path of holiness, to say "yes" to God's grace and to God's will, to say "no" to selfishness and sin. In contemplating her Immaculate Conception, we discover our vocation to become, with Christ's grace, "holy and without blemish before Him" (Ephesians 1:4).

Advent

The Solemnity of the Immaculate Conception appropriately falls during the season of Advent. It is through Mary that "the Word became flesh and dwelt among us." Mary became God's dwelling place on earth.

Pope Benedict XVI said the following: It is Mary who tells us what Advent is: going forth to meet the Lord who comes to meet us; waiting for him, listening to him, looking at him. Mary tells us why church buildings exist: they exist so that room may be made within us for the Word of God; so that within us and through us the Word may also be made flesh today.

During our Advent pilgrimage, I invite all to come to rejoice at Mary's feast, to attend Holy Mass on December 8th. Take a break from the busyness of these weeks before Christmas. Be faithful to this holy day precept, not only out of obligation, but out of love for the Mother of God. Come to be refreshed at the table of the Lord. I pray that our churches will be filled on this feast of our Lady. And I invite all who are sick or homebound to unite with us through your prayers, especially the holy rosary, on the Solemnity of the Immaculate Conception.

O Mary, conceived without sin, pray for us who have recourse to thee!

150TH

CONTINUED FROM PAGE 1

first resident pastor of the Fort Wayne Territory in the Vincennes Diocese. The northwest portion of land on the Calhoun Street side of Cathedral square was purchased from Samuel and Eliza Hanna in 1837, but financial problems delayed construction of a permanent church. Father Mueller eventually succeeded in building a small, solid frame structure in about 1839. It was called St. Augustine.

In 1840, a French-born priest named Father Julian Benoit (pronounced Ben-wah) replaced Father Mueller as pastor. Popular with both the Miami Indians and local citizens, he indeed is known as the "Builder of the Cathedral." Father Benoit paid off the debt and purchased the remaining portion of the square, initially for use as a cemetery.

On Jan. 8, 1857, the Holy See created the Diocese of Fort Wayne. Father John Henry Luers was appointed the first bishop and he began residing with Father Benoit in the rectory built in 1853-54. Bishop Luers designated the little frame church the Cathedral of St. Augustine. But since Fort Wayne now was a See City, planning began for erecting a larger, more permanent cathedral (see sidebar, "Cathedra"). While Father Benoit marshaled supporters and finances, the Cathedral of St. Augustine was moved to the east side of the square in 1859 to make room. Shortly thereafter, however, it was destroyed by fire.

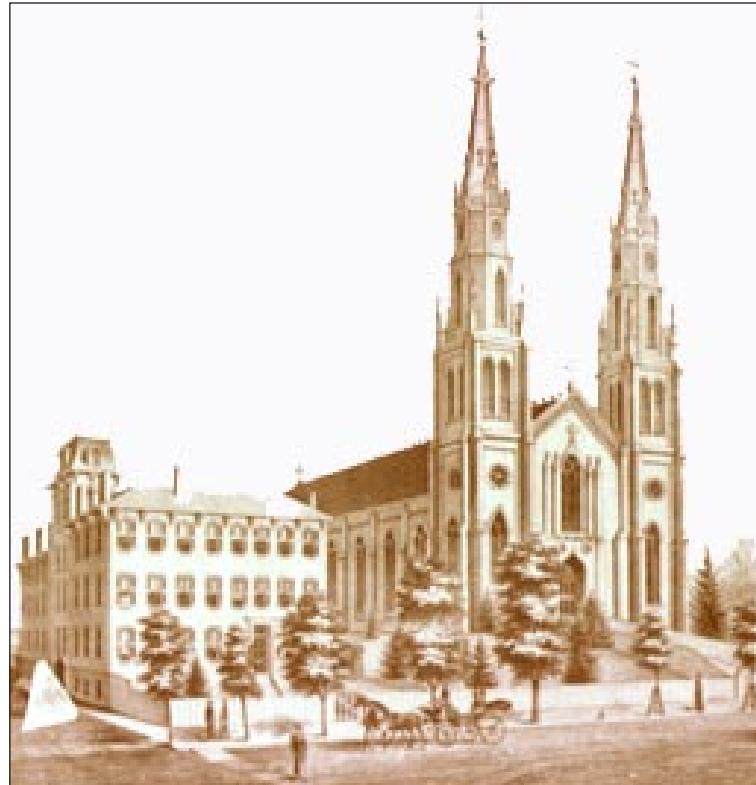
With Father Benoit serving as chief architect and fund raiser, a structure measuring 80 by 180 feet was designed, patterned after Europe's Gothic churches. Two matching front towers were to be surmounted by lofty twin spires rising 200 feet above street level, dominating the city's skyline.

The foundation was laid on the original site of the old church. On Trinity Sunday, June 19, 1859, the cornerstone was placed by Bishop Luers.

Following a Church/European custom, the new worship facility was built over the former graves of the deceased — the Miami burial grounds.

Before its completion, the *Fort Wayne Weekly Sentinel* printed this glowing tribute: "This magnificent edifice ... is one of the finest on the continent, and altogether the grandest church structure in the West ..."

Initially, the cathedral had a seating capacity of 1,140 people in 228 pews, exclusive of the sanctuary and choir loft. The ceiling was supported by 14 wooden Gothic columns. There were 16, 28-foot stained glass windows, and a large sanctuary window of Mary on order from France — installed in the summer of 1861. Brass candlesticks, adorned with six-inch figures of the Apostles, were designed and molded by nuns in Paris for the main and aide altars.



The Cathedral of the Immaculate Conception is shown in this postcard photo from the 19th century.

The Mission Crucifix, which had hung in St. Augustine Church, was placed in the new cathedral. Both the candlesticks and Mission Crucifix now are in the sanctuary. The altar stone — carried by missionaries to the area earlier in the century, before being placed in the original church — also was moved to the Cathedral. It is believed to be the region's oldest altar stone.

The cost of the cathedral's construction was about \$54,000 — exclusive of pews, an organ and altars, which amounted to an additional \$9,000. On his own initiative, Father Benoit raised more than \$46,000 from contributions he personally collected in France and New Orleans, and from his own purse.

The cathedral was completed in about 18 months and dedicated to the greater honor and glory of God on Dec. 8, 1860, the feast of the Immaculate Conception. In Mary's honor, it was so named (see sidebar, Our Patroness).

After serving the parish for 45 years, the recently named Msgr. Benoit died on Jan. 26, 1885. At his request, he was buried in the cathedral "... that in death, as I was in life, I may be among the people whom I loved."

Just 36 years after completion, the first of many cathedral renovations took place. During its 175-year history, the majority of the nine bishops and 13 rectors not only left their own individual marks with some updating and remodeling — primarily so the sanctuary could meet the needs of the liturgy at the time — they enhanced the overall beauty and function of the cathedral with an ongoing program of maintenance and renovation. Many also were responsible for other construction and restoration on the square. All of that work cannot be included here due to space limitations, however, but only the projects involving worship space.

Msgr. Joseph H. Brammer (1885-1898) — directed creation of present 12 stained-glass windows by artists of Royal Bavarian

Art Institute for Stained Glass, Munich, Germany, and imported wood-carved Stations of the Cross from Germany. Also replaced the original Communion rail with a curved, intricately-carved one of white marble and filled in rose window at center of exterior façade with statue of Blessed Mother above main entrance.

Father John H. Guendling (1898-1901) — directed erection of a bishop's house and chancery on square's southeast corner.

Msgr. John R. Quinlan (March-May 1901) — resigned because of ill health.

Msgr. Patrick F. Roche (1901-1910) — made improvements to crypt area and added two entrances to west side of cathedral.

Msgr. Quinlan (1910-1921) — had the cathedral covered with stucco-like coating of imitation rock, called "shamrock."

Msgr. Thomas M. Conroy (1921-1946) — called "Rebuilder of Cathedral" because of extensive improvements and modifications, such as enlargement of south sacristy, addition of two small wings providing side entrances and vestibules for four confessionals, and thorough renovation of church interior. Work included paintings and frescoes; new, flat-canopied pulpit with spiral staircase; refurbishing of the baptistery; and installation of terrazzo floor, present pews and chandeliers. Also, a new organ was put in with added carillon; and hand-carved, Belgian oak screen (reredos), frames for Stations of the Cross, main altar, two side altars, presider's chair and bishop's chair all commissioned.

In addition, slates removed from spires, replaced with copper and one large bell recast. Diocese divided in half with formation of Diocese of Lafayette-in-Indiana (1944).

Msgr. John A. Dapp (1946-1956) — improved lighting system, enlarged sanctuary by setting back side altars, installed clergy/choir



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, Dec. 5, 10:30 a.m. — Mass at Queen of Angels Church, Fort Wayne
- Monday, Dec. 6, 12 p.m. — Visit to Indiana Tech, Fort Wayne
- Tuesday, Dec. 7, 6 p.m. — Mass and capital campaign social at Marian High School, Mishawaka
- Wednesday, Dec. 8, 7 p.m. — Mass celebrating 150th Anniversary of the Cathedral of the Immaculate Conception, Fort Wayne
- Thursday, Dec. 9, 10:15 a.m. — Advent Day of Recollection for Priests, St. Martin de Porres Church, Syracuse
- Friday, Dec. 10, 2 p.m. — Meeting of Board of Directors of Catholic Charities, Archbishop Noll Center, Fort Wayne
- Friday, Dec. 10, 6:30 p.m. — St. Nicholas celebration at St. Casimir Church, South Bend
- Saturday, Dec. 11, 3 p.m. — Mass celebrating Feast of Our Lady of Guadalupe, Our Lady of Guadalupe Church, Warsaw

Our Patroness

BY VINCE LABARBERA

Through the centuries the Church has become ever more aware that Mary, "favored" by God — Lk 1:28 — was redeemed from the moment of her conception — Catechism of the Catholic Church, 491. The solemn definition proclaimed by the Holy Father on Dec. 8, 1854, states:

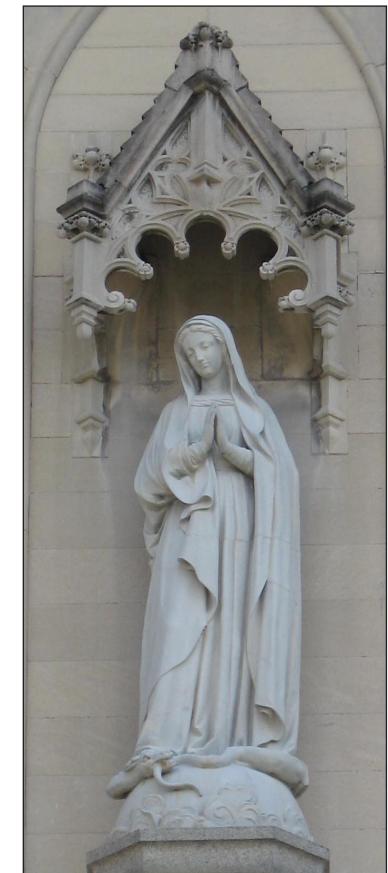
"The most holy Virgin Mary was, in the first moment of her conception, by a unique gift of grace and privilege of almighty God, in view of the merits of Jesus Christ the Redeemer of mankind, preserved free from all stain of original sin."

Our nation's relationship with Mary actually began prior to the Vatican's solemn definition. In 1846, the Bishops of the Sixth Provincial Council of Baltimore, asked the Holy See to proclaim Mary, under her titled of Immaculate Conception, to be the principal patroness of the United States. The spiritual bond between Mary and our nation was formalized in 1847 when Pope Pius IX entrusted America to her protection.

When the Diocese of Fort Wayne was established in 1857 by Pope Pius IX, it, too, was dedicated providentially to Mary under the title of her Immaculate Conception. Beginning one year later, Mary appeared 18 times near Lourdes, France, to 14-year-old Bernadette Soubirous. When asked by Bernadette, Our Lady identified herself as "I am the Immaculate Conception."

Upon its completion, the cathedral was dedicated to the greater honor and glory of God on Dec. 8, 1860, the feast of the Immaculate Conception. In Mary's honor, it was named with this title.

In 1884, the Third Plenary Council of Baltimore, determined the feast was to be a holy day in all the dioceses of the United



The Immaculate Conception watches over her diocese from the front of the cathedral dedicated in her name.

States. This action was confirmed by Rome in 1885.

The 36-foot east window in the apse of the cathedral is graced with one of the most beautiful stained-glass images of Mary to be found anywhere. It contains a representation of the Immaculate Virgin in a luminous cloud of glory, surrounded by angels and encircled by many Christian symbols. This image of Mary — as well as the other 12 elegant and priceless 28-foot stained-glass windows — depicts scenes in the life of Mary, the Mother of God. At the time of their installation in 1896-97, they were described as "the finest of their kind in the Western Hemisphere."

The 'Cathedra' is the chair of the bishop

BY VINCE LABARBERA

The word cathedral comes from the Greek and Latin "cathedra" for "chair" or "throne"; therefore, the church in which the bishop's chair is placed is called the cathedral. The presence of the cathedra distinguishes this church from all other churches in the diocese known as parishes.

The cathedral traditionally is located in the See City from which the diocese takes its name. Although the cathedral also may serve as a parish church, the reason it is canonically erected by the Holy See is to serve as the residence of the bishop in his hierarchical capacity.

The pastor of a cathedral is the ordinary (bishop or archbishop), hence the priests who conduct the affairs of their cathedral parishes have the title rector, not pastor. Even when the cathedra is not occupied, it stands in the midst of the people of God when they pray or celebrate liturgy as a sign of the teaching role given to the bishop by Christ.

The Diocese of Fort Wayne-South Bend has co-cathedrals with St. Matthew Cathedral, South Bend, also serving as the "seat" for Bishop Kevin C. Rhoades.

Since ancient Christian times the cathedra has been viewed as a sign of authority to teach. The early bishops often preached while seated; medieval doctors of theology taught in the same posture.

The cathedra usually is permanently installed in the cathedral sanctuary on what formerly was called the "gospel" or left altar side. It is the place from which the resident bishop exercises his threefold office to teaching, governing and sanctifying. Because



The cathedra in the cathedral.

of the singular importance of the cathedra, only the diocesan bishop occupies this chair, unless he, by way of exception, permits another bishop to use it. The following phrase shows how intimate is the presence of Christ to the bishop in the midst of his people at a Catholic celebration:

"In the person of the bishop, with the presbyters gathered around him, the Lord Jesus Christ, the High Priest, is present in the midst of the faithful." — "Ceremonial of Bishops," No. 8.

The cathedra's prominent presence in a cathedral is, therefore, a reminder to the local Church that "He who hears you, hears me." — Lk 10:16. It is a symbol of Christ's authority transmitted from age to age down to the present moment in the midst of each local church. It stands also as a reminder of Christ's promise: "I will be with you all times, even to the end of the world." — Mt 28:20.

"With good reason then, the Cathedral Church should be regarded as the center of the liturgical life of the diocese." — "Ceremonial of Bishops," No. 8.

50TH

CONTINUED FROM PAGE 3

stalls; refaced exterior with Indiana limestone and Wisconsin Lannon stone; set new cornerstone in place 90 years to day after original cornerstone laid (June 19, 1949); exterior design altered from original French Gothic to German Gothic style; removed original pinnacles, parapets from twin towers; and reduced 28-foot stained-glass tower windows. Also, tiers of ventilators on upper portion of towers modified; tracery around niche above main entrance simplified; Immaculate Conception statue painted blue and white; main entrance redesigned with new double glass and bronze doors; old stone steps removed, broader ones laid down; plaza redesigned with curved, double walkway forming semicircle to Calhoun Street and walkway bordered by low wall of limestone and Lannon stone in descending tiers. In addition, new organ installed with two identical consoles — in choir loft and nave — and smaller instrument in sanctuary; church interior repainted and pews repaired. The circular MacDougal Memorial Chapel was built in 1950. Diocese observed centenary (1957), four northwest counties assigned to newly-established Diocese of Gary.

Msgr. Thomas L. Durkin (1956-

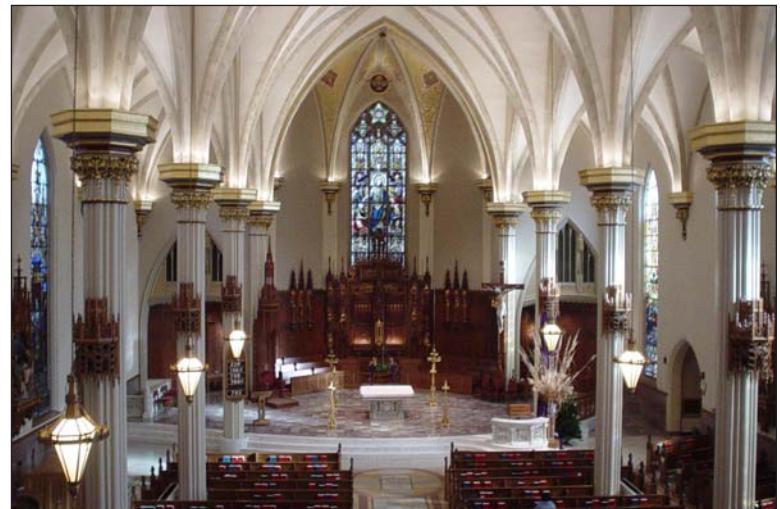


PHOTO ARCHIVES

The interior of the Cathedral of the Immaculate Conception. The church was renovated in 1998.

1977) — canopy, spiral staircase removed from pulpit, structure lowered, placed on sanctuary floor; Communion rail lowered from three to one step; bishop's chair reset at floor level; portable wooden altar installed; interior repainted, new heating/AC system added. Diocese renamed Diocese of Fort Wayne-South Bend (1960).

Father (Msgr.) John M. Kuzmich (1977-1984) — Cathedral declared National Historic Site, entered into National Register of Historic Places (Oct. 23, 1980); portable altar replaced with new wooden one; choir stalls removed to create more sanctuary space.

Father Terry Place (1984-1986) — Cathedral Parish celebrated sesquicentennial (1986); organ changed,

rebuilt and expanded to 52 ranks of 3,033 individual pipes.

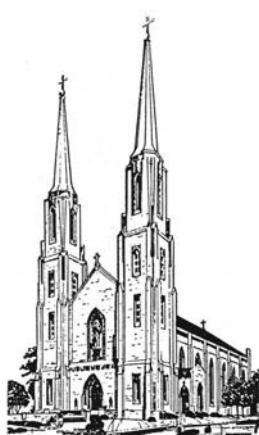
Msgrs. J. William Lester, James J. Wolf (co-rectors 1986-2000) — Cathedral redecorated to emphasize Gothic-style architecture, unique wood carvings; enhanced lighting, state-of-the-art sound systems installed; assisted Bishop John M. D'Arcy with extensive, seven-month restoration/renovation project undertaken to preserve historic worship facility into Third Millennium. Sanctuary expanded; presbytery seating enhanced; reretos lowered; new tabernacle crafted; Mission Crucifix restored; new altar fashioned; ambo

restored, moved to original location. Also, stained-glass windows repaired, refurbished; interior walls, ceiling areas reinforced, repaired, painted with historic detailing; terrazzo floor repaired, steeple crosses refurbished; interior relighted; sound system improved; fire-safety system provided; choir loft expanded, equipped with two fire stairs and lift. In addition, sacristy enlarged; pews repositioned, refinished; stations repaired, cleaned; shrine niches enhanced; organ expanded to 54 ranks of 3,106 pipes.

Msgr. Robert C. Schulte (2000-present) — MacDougal Memorial Chapel remodeled with new pews, flooring, lighting and additional altar space. Renamed St. Mother Theodore Guérin Chapel since she was among Sisters of Providence providing instruction and visited St. Augustine Academy for Girls when inaugurated circa 1846.



TIM JOHNSON
The exterior front entry to the cathedral is shown in this photograph.



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as this blessed edifice celebrates
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Archdioceses clarify Church teaching on cremation, burial of remains

WASHINGTON (CNS) — While cremation is not prohibited unless it is chosen for reasons "contrary to Christian teaching," the Catholic Church prefers that the body of a deceased person be buried in accord with Church custom, according to statements issued by two U.S. archdioceses.

Cardinal Justin Rigali of Philadelphia and Archbishop Michael J. Sheehan of Santa Fe, N.M., said that even when cremation is chosen, the cremated remains of a deceased individual must be treated with respect and integrity. Cremated remains only may be buried in a cemetery or entombed in a mausoleum or columbarium, they said.

The prelates issued their statements recently to clarify Church teaching on cremation and proper burial of the dead.

Both prelates said scattering cremated remains is not permitted under Church teaching.

"Especially to be condemned are the practices of scattering the ashes, enclosing them in jewelry, dividing them among relatives as keepsakes or doing other bizarre things with them," Archbishop Sheehan wrote in an All Souls' Day statement. "Such practices do not give honor to the body and, indirectly, are an affront to our belief in the resurrection of the dead."

Keeping ashes at home so that family members "may feel close" to their loved ones "shows a lack of faith in the communion of saints, by which we are spiritually united to the departed, in a way far more marvelous than keeping their remains on a shelf in our house," Archbishop Sheehan said.

Cardinal Rigali said burial at sea is permitted, but cremated remains must be placed in a solid and durable container and not scattered.

Norms governing cremation in Philadelphia took effect Nov. 1, All Saints' Day, and said that burial of the human body recalls the manner of the entombment of Christ even though cremation is allowed.

The norms state it is preferred that remains be cremated after a funeral Mass. The norms also require that the length of time between a funeral liturgy and the burial of cremated remains not to exceed 30 days.

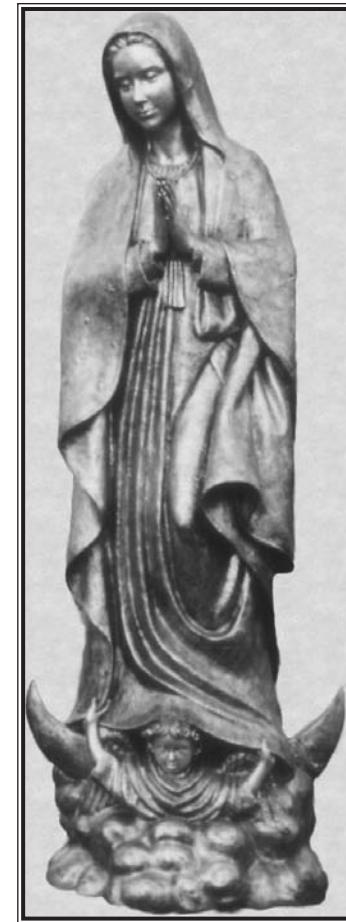
In cases where remains are cremated and buried prior to a funeral liturgy, the rite is to be adapted according to the Order of Christian Funerals, the norms said. For example, the rite of final commendation and rite of committal would be omitted because they would have already occurred at the burial.

Father G. Dennis Gill, director of the Philadelphia archdiocesan Office for Worship, explained to *The Catholic Standard & Times*, the archdiocesan newspaper, that most of the norms are not unique but are spelled out in Church law or in liturgical books.

The new Code of Canon Law issued in 1983 said the Church "earnestly recommends" the custom of bodily interment but does not prohibit cremation unless it is done for reasons "contrary to Christian teaching."

Since 1997, the U.S. bishops have had permission, in cases where the body has been cremated, to allow the cremated remains to be present at the funeral Mass or liturgy in their dioceses if they judged it pastorally appropriate.

According to *The Catholic Standard & Times*, a recent survey showed that about 21 percent of Catholics choose cremation.



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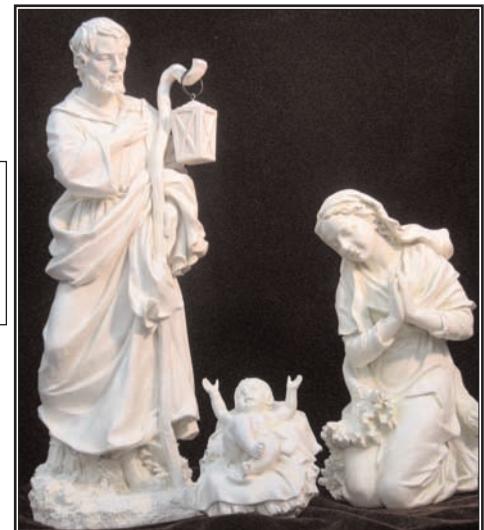
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Pope Benedict XVI marks beginning of Advent with prayer for life

VATICAN CITY (CNS) — Pope Benedict XVI welcomed the beginning of Advent with a prayer for life and a defense of the human embryo. The pope presided over an evening prayer service at the Vatican Nov. 27, part of a worldwide pro-life vigil. He said it was an appropriate initiative to launch Advent, the liturgical period in which the Church prepares to celebrate the birth of Jesus. In a homily, he said the Church's teaching against abortion comes from its teaching about the dignity of every human life and its concern that the unborn is most vulnerable to "the selfishness of adults and the clouding of consciences. There are cultural tendencies that seek to anesthetize consciences with spurious arguments," the pope said. Regarding the human embryo, the pope said science itself has demonstrated the embryo's autonomous capacity of interaction with the mother, the coordination of its biological processes, the continuity of its development and its complexity as an organism. "It's not a question of a collection of biological material, but of a new living being, dynamic and marvelously ordered, a new individual of the human species," he said. "This is how Jesus was in Mary's womb; this is how we each were, in our mother's wombs," he said.

Bishop affirms timeline for implementation of new missal in US

WASHINGTON (CNS) — Catechetical preparation to implement the new translation of the Roman Missal next Advent is proceeding in U.S. parishes "with much enthusiasm and wide acceptance by both clergy and laity," according to the outgoing head of the U.S. bishops' Committee on Divine Worship. Bishop Arthur J. Serratelli of Paterson, N.J., who concluded a three-year term as chairman at the close of the bishops' fall general assembly Nov. 15-18 in Baltimore, affirmed the timeline for implementation of the new missal and disputed what he called "a report surfaced through some segments of the Catholic press." The 36-page report, whose source has not been made public, is titled "Areas of Difficulty in the Received Text of the Missal" and cites what it said are problems of mistranslation, omission and repetition in the missal translation that received "recognitio," or confirmation, from the Vatican Congregation for Divine Worship and the Sacraments in August. The report is believed to have been sent to English-speaking bishops' conferences around the world. "The critique that has circulated has necessarily failed to take into account the final version of the text, which incorporates some corrections issued by the congregation since transmittal of the full

text to the English-speaking conferences of bishops," Bishop Serratelli said in a Nov. 18 statement.

Dioceses boost efforts to stress importance of marriage

WASHINGTON (CNS) — Despite a recent Pew Research Center survey that found a growing number of Americans — now 39 percent, up from 28 percent in 1978 — think marriage is becoming obsolete, family ministers across the country say they believe marriage remains a strong institution. And they're taking steps to keep it that way. "That (survey) says that over 60 percent agree that marriage is not becoming obsolete," said Bill Boomer, executive director of the Department of Marriage and Family in the Cleveland Diocese. "The majority of first marriages still last. It is still possible to be married for a lifetime." Professional ministers such as Boomer, while not buoyed by the survey's results, told Catholic News Service that they believe marriage will survive, but he acknowledged they must come up with ways to impress upon young generations the important role marriage plays in society. They also say the Catholic Church's view that marriage can only exist between one man and one woman is important to share with modern-day culture. "If we don't get that message out, that Christian message out, the next few years, our

culture will have succeeded in defining marriage for us," said Lorrie Gramer, co-director of the Family Life Office in the Diocese of Rockford, Ill.

US seminarians in Belgium sad at decision to close school

PROVIDENCE, R.I. (CNS) — Although the 18 seminarians studying at the American College of the Immaculate Conception in Leuven, Belgium, were sad to hear that the 154-year-old school will close at the end of this academic year, they are resilient, according to the Rhode Island priest who broke the news to them. "They believe strongly that God, who has called them to be priests, has not changed his mind," said Father Christopher Mahar, vice rector of the college, in a Nov. 22 interview with the *Rhode Island Catholic*, Providence diocesan newspaper, by telephone. "They're still full of hope and faith in God, even if the location where they will undergo their formation changes," he added. Father Mahar, 40, a Coventry, R.I., native, said he, like the seminarians, was "in sorrow" at the news. He had just returned to Leuven after assisting chaplains at the U.S. air base at Ramstein, Germany. The shift in dioceses sending more of their seminarians to the Pontifical North American College in Rome, founded in 1859, has led to a significant drop in the number of dioceses sending seminarians to the American

College, which is associated with the Catholic University of Louvain. The U.S. Conference of Catholic Bishops, which is responsible for the American College, recommended closure of the seminary based upon a current conference study concerning the number of seminaries in the United States.

South Korean priests criticize North Korean shelling

INCHEON, South Korea (CNS) — A South Korean chancellor whose diocese was affected by the recent North Korean military provocation criticized the aggression and expressed concern for local residents. "The relationship between the North and the South worsened under the current South Korean government," Father John Kim Yong-hwan, chancellor of Incheon, which covers Yeonpyeong Island, told the Asian Church news agency UCA News. "The South Korean government should introduce dialogue and embrace the North." On Nov. 23, North Korea fired several hundred artillery shells at the South Korean island in the Yellow Sea. The attack killed two soldiers while injuring 13 soldiers and three civilians, said the South Korean military. The shells also set fire to about 70 houses and mountains in the island, local media reported. Meanwhile, South Korea returned fire, aiming at the North Korean coastal artillery base. The attack damaged the only Catholic

Church on the island. However, all Catholics, including Father Joseph Kim Tae-heon, the parish priest, were safe because they evacuated to a bomb shelter as soon as the shelling began. While 80 percent of the residents have since gone, Father Kim has opted to stay on the island with those remaining, UCA News reported Nov. 24. North Korea accused the South of firing first. South Korea was conducting military exercises in the area but said its shells were not directed at the North.

Archbishop Garcia-Siller installed as archbishop of San Antonio

SAN ANTONIO (CNS) — Urging Catholics to unite against the "ignorance, fear and insecurity" that "feed racism and hatred toward the stranger," Archbishop Gustavo Garcia-Siller was installed Nov. 23 as the sixth archbishop of San Antonio. His 76-year-old father, Gustavo Garcia Suarez, and 75-year-old mother, Maria Cristina Siller de Garcia, along with all of his siblings and their immediate families, attended the solemn Mass of installation and reception at St. Mark the Evangelist Church in San Antonio. Born in San Luis Potosi, Mexico, the 54-year-old archbishop is the eldest of 15 children. An auxiliary bishop of Chicago since 2003, Archbishop Garcia-Siller succeeded Archbishop Jose H. Gomez, who was named coadjutor archbishop of Los Angeles in April. He is one of 26 active Hispanic bishops in the United States.

Pope was open, willing to talk about every critical issue, author says

VATICAN CITY (CNS) — Pope Benedict XVI is not a dictator, but a man of dialogue who did not evade any questions or censor any remarks made in his latest book-length interview, said the German journalist who interviewed the pope. Peter Seewald said it was a great pleasure to work with the pope on the book because he was so open and willing to talk. "He does not come across as a dictator or as the 'Panzer cardinal' or 'Panzer pope,'" he said. "He is a pope who makes you feel welcome, who focuses on every question; a man of dialogue who has no problem tackling critical questions" and someone who "is not afraid of any question," he said. Seewald said the pope had been presented before the interview with the list of questions that were answered in German during six one-hour sessions with the pope in July. The pope did add some clarifications only where he thought necessary in the final transcript, but otherwise "nothing had been censored before or after" the interview, Seewald said. The German author took part in a Vatican news conference Nov. 23 to mark the official release of "Light of the World: The Pope, the Church and the Signs of the Times."

MUSICIANS ENTERTAIN BEFORE POPE'S AUDIENCE



CNS PHOTO/PAUL HARING

Musicians in traditional attire entertain the crowd before Pope Benedict XVI's general audience in Paul VI hall at the Vatican Nov. 24.

NEWS BRIEFS

Forever Learning Institute holds fall festival

SOUTH BEND — Forever Learning Institute (FLI) will hold its fall festival to celebrate the end of the semester from 11:30 a.m. to 1:30 p.m. on Dec. 7, at Little Flower Parish Center gym, located at 54191 Ironwood Rd. in South Bend. Christine Murdock, the Hawaiian dancers led by Becky Albrecht, FLI Chorus led by Donna Gruber, Line Dancers led by Lynn Edison and Clay High School's Swing Chorus led by Shawn Harrington will perform throughout the festival. A variety of displays will be available for viewing, and food and refreshments will be served at 12:10 p.m. For more information contact Joan Loranger at (574) 282-1901 or visit www.foreverlearninginstitute.org.

SJSE School hosts cultural voyage

FORT WAYNE — The St. Joseph-St. Elizabeth School fifth-through eighth-grade classes hosted their third annual Cultural Voyage on Nov. 23. Each class chose a country to feature, and families and friends "traveled" to each country in the classrooms with "passports." The countries featured were the Fiji Islands, Poland, Barbados, Canada, Monaco, Peru, Bosnia and Scotland.

The classrooms featured posters and slideshows with facts about their countries, such as populations and religions practiced in the countries. The classrooms also displayed items made in the countries such as pottery and local costumes. The classroom of Monaco recreated a casino, the classroom of the Fiji Islands recreated a beach, and the classroom of Scotland featured golf and the caber toss.

Also participating this year at cultural voyage were representatives from the different countries, such as a Scottish-American bagpipe player, a Polish-American man painting the special Pisanki Easter eggs, and Guy Dupuis, a Canadian hockey player who plays for the Fort Wayne Komets.

Samples of foods and drinks from the eight countries were offered to visitors in the cafeteria.

Lindenwood holds day on 'Christmas and the Incarnation'

DONALDSON — Registrations are now being taken at the Lindenwood Retreat and Conference Center for the Quiet Day of Reflection program, "Christmas and the Incarnation."

The Incarnation of God in the person of Christ is one of the cornerstones of the Christian faith. The Incarnation was God's first thought for creation, not an afterthought, an event to make up for original sin. Jesus' life was the fulfillment of God's longing to be one with us.

The day shall reflect on various

AROUND THE DIOCESE

ST. MATTHEW STUDENTS HONOR SAINTS



PROVIDED BY ST. MATTHEW SCHOOL

Fourth-grade students from St. Matthew's School in South Bend dress as their favorite saints to honor them on All Saints Day.

Church teachings about the Incarnation using sources from the writer of the Gospel of St. John to the 20th century theologian Karl Rahner.

Poor Handmaid of Jesus Christ Sister Cathy Schwemer will be the facilitator. She currently serves as the executive director of the North American Conference of Associates and Religious. Sister Cathy has a master's degree in pastoral theology and has presented at various workshops and conferences across the United States.

The program will be held Monday, Dec. 13, from 9 a.m. to 3 p.m. The program fee is \$27 and includes the main noon meal.

Registration deadline is Monday, Dec. 6. For more information or to register, contact Lindenwood at (574) 935-1763 weekdays 8 a.m. to 4:30 p.m. or e-mail: ravanvactor@poorhandmaids.org or visit the Web site www.lindenwood.org.

Chris Coffee and Andy Magsam honored as Eagle Scouts

FORT WAYNE — St. Charles Borromeo Boy Scout Troop 1 honored Chris Coffee and Andy Magsam at an Eagle Scout Court of Honor Mass on Sunday, Nov. 14. Father Tony Steinacker, chaplain, celebrated Mass that also included an Eagle Scout Court of

Honor.

Coffee is the son of Jon and Sandy Coffee of Fort Wayne. They attend St. Charles Borromeo Church. Coffee is a senior at Bishop Dwenger High School where he is an honor student and competed on the tennis team. His Eagle project was to paint the lower level of the St. Charles youth ministry center. Coffee plans to attend college and study electrical engineering.

Magsam is the son of John and Debbie Magsam of Fort Wayne. They attend St. Charles Borromeo Church. Magsam is a senior at Bishop Dwenger High School where he competes in wrestling and rugby. His Eagle project was to install new landscaping at the St. Charles youth ministry center. Magsam has joined the Army Reserves and plans to study leadership at college.

Coffee and Magsam started their Scouting journeys in the first



CHRIS COFFEE

grade by joining Cub Scout Pack 3307 at St. Charles.

They both earned the Arrow of Light award and crossed over to Boy Scout Troop 1 and continued to achieve the required merit badges and Scout ranks. They both held leadership positions and completed service projects that taught valuable skills required of an Eagle Scout.

Pulitzer winner teaching spring USF class

FORT WAYNE — The University of Saint Francis School of Creative Arts (SOCA) will offer a course by Pulitzer Prize-winning photographer and filmmaker David Turnley when spring semester opens on Jan. 17.

Documentary Storytelling with David Turnley will concentrate on documentary photography and film, with an emphasis on storytelling. The course will meet Monday and Wednesday from 6-8:45 p.m., and SOCA instructors Jane Martin and Cara Wade will team with Turnley on the content.

Turnley won a Pulitzer for his coverage of all the revolutions in 1989, including the fall of the Berlin Wall and Tiananmen Square in China, and has been runner-up for the prize four other times. He has won the world press Picture of the Year twice, the prestigious Robert Capa Award for Courage and four Overseas Press



ANDY MAGSAM

Club awards.

Turnley has covered many of the major news events of the past 30 years, producing eight books from the experiences, including his latest, "Mandela: Struggle and Triumph." His first film, "The Dalai Lama: At Home in Exile," produced by CNN, was awarded the 2001 Cine Golden Eagle and nominated for an Emmy. He was awarded Best Documentary at the Miami International Film Festival for his film, "La Tropical," shot in Cuba.

Turnley earned a bachelor's degree in French literature from the University of Michigan, honorary doctorates from the New School in New York and the University of Saint Francis and was a Neiman Fellow at Harvard.

For more information on the course, contact SOCA at (260) 399-7700, ext. 8004.

St. Joseph Church to host St. Nick Six run and walk

SOUTH BEND — The second annual St. Nick Six will take place on Saturday, Dec. 4, at St. Joseph Catholic Church on North Hill Street. The race will begin at 10 a.m. with the sound of the church bells. Participants can relax and visit with each other after the race and enjoy refreshments, including hot chocolate and Christmas cookies, in St. Joseph Grade School's Fanelli Hall.

Registration forms may be picked up at the St. Joseph Parish Center, located at 211 N. St. Louis Blvd., between LaSalle and Colfax. Day-of registration is available from 8-9:30 a.m. in the St. Joseph Parish Center.

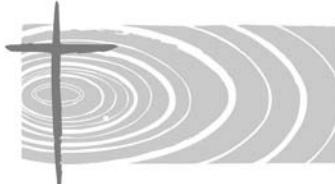
Held on or near the feast of St. Nicholas, an annual day of celebration in the Catholic Church, the St. Nick Six is open to all and offers runners and walkers a short course along the East Race River Walk that begins on Hill Street in front of St. Joseph Church, loops at the half-way point in Holy Cross Village, and ends in front of the church on Hill Street. Walkers follow a shorter route that also ends in front of St. Joseph Church on Hill Street.

This year, the St. Nick Six planning committee will institute several improvements. Professional chip timing will be available on-site for immediate results. Participants are also able to register for the race online, via their Web site, www.stjoeparish.com. Among other complimentary items, registrants will receive a Tech shirt and tote bag to commemorate their participation and support of St. Joseph Grade School. In the spirit of the season, a collection of gently used running shoes will take place on race day to benefit the residents at South Bend's Center for the Homeless, who run for exercise and enjoyment.

For more information, contact Trish Maher, director of stewardship and development, at (574) 234-3134, ext. 18, or tmaher@stjoeparish.com.

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Poor Handmaids of Jesus Christ



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The position requires significant experience with directorship responsibilities and experience with communication tools and equipment. Experience in a service-oriented position is desirable. Candidate must have a working knowledge of contemporary Christian Church, the Associate Community charism and the spirituality of the PHJC Congregation. Past involvement with Associate Advisory Board Leadership (Core Team) is preferred but not required.

A college degree (Associate's or higher) is preferred. Position occasionally requires weekend work. Travel is required and candidate must have the freedom and ability to travel, primarily by driving but occasional travel by air is required.

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Jim Bushey

FORT WAYNE — "Though today is a special day for us and all Americans, a national holiday, for us as Catholics, 'thanksgiving' is part of our daily life of faith," Bishop Kevin C. Rhoades told the faithful gathered for the Thanksgiving morning Mass at the Cathedral of the Immaculate Conception in Fort Wayne.

In his homily, Bishop Rhoades said, "The center of the Church's life is the Eucharist, a Greek word which means thanksgiving. Our greatest prayer, the Holy Sacrifice of the Mass, the memorial of Christ's death and resurrection, is a sacrifice of praise in thanksgiving for the work of creation and for our redemption in Christ. Through Christ, we offer the sacrifice of the Mass in thanksgiving for all that God has made good, beautiful and just in creation and in humanity." — CCC 1359. We express our gratitude to God for all His gifts to us, especially the gift of our new life in Christ."

He spoke of the history of Thanksgiving celebrations.

"Though not all Americans observe this holiday as a religious feast," Bishop Rhoades said, "your presence here in our cathedral this morning shows that you choose to celebrate this day like those first Pilgrim settlers of the Plymouth colony in the year 1621 who gathered with the native Americans to give thanks to God for their plentiful harvest. Festivals of Thanksgiving were celebrated in many of the original American colonies, some even before the pilgrim feast in 1621. Spanish Catholic settlers in



PHOTOS BY JERRY KESSENS

Bishop Kevin C. Rhoades celebrates Thanksgiving morning Mass at the Cathedral of the Immaculate Conception in Fort Wayne.



Bishop Kevin C. Rhoades, right, greets volunteers and guests at the Thanksgiving dinner at St. Mary's Soup Kitchen in Fort Wayne before the blessing of the meal. In the photo is St. Mary Parish pastor Father Phillip Widmann, center.

Florida celebrated days of Thanksgiving decades before the pilgrims of the Plymouth colony."

He spoke of how, in the early years of the nation, Thanksgiving was celebrated as a religious feast.

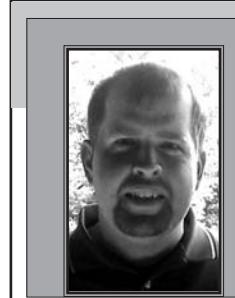
Bishop Rhoades said, "In 1789, President George Washington proclaimed the first Thanksgiving Day, declaring that 'it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor.'"

Bishop Rhoades added, "In the following century, in the year 1863, President Abraham Lincoln, not long after the Union

victory at Gettysburg, proclaimed a national Thanksgiving Day, and ever since then it has been an annual national holiday on the fourth Thursday of November."

Bishop Rhoades recalled from the day's Gospel how Jesus healed the 10 lepers, but only one returned to give God thanks.

"We kneel before the Lord during the Eucharistic prayer," Bishop Rhoades said. "We fall at Jesus' feet to thank Him. We thank the Lord for so many blessings and favors. We thank Him for our life and our faith, for our families and our friends, for our creation and redemption. As we say at every Mass, 'it is right to give Him thanks and praise.'"



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Journey through Advent with hearts and minds focused on Jesus

Bishop celebrates Masses in Decatur, New Haven

DECATUR, NEW HAVEN — “Let us go rejoicing to the house of the Lord.” These words of Psalm 122 are fitting as we begin this new liturgical year and the four-week journey of Advent,” Bishop Kevin C. Rhoades told the faithful in the homilies at St. Mary of the Assumption Parish in Decatur and St. John the Baptist, New Haven, over the weekend.

Bishop Rhoades made pastoral visits to each parish celebrating the first Sunday of Advent. At St. Mary Parish, Bishop Rhoades blessed a monument of the Ten Commandments.

Bishop Rhoades encouraged the faithful, “I invite you, as we begin this season of Advent, to be resolved to journey through these four weeks with your hearts and minds focused on the Lord Jesus and His coming among us so that when Christmas comes, you are indeed ready to welcome the Word who became flesh for our salvation.”

Although Advent is a busy season with preparation of Christmas — shopping, Christmas cards, decorating the house, preparing for parties and dinners, Bishop Rhoades noted, “The pace of daily life through the year can be pretty frenetic, and it can get even more frenetic

in December. The Church, with her Advent season, may seem a bit out of sync with contemporary culture at this time of year.

“The Church and her liturgy focus not on busy activity, but on prayerful expectation,” he added. “The Church calls us to be detached from too many worldly concerns and to focus on the coming of the Lord. The Church calls us to be devoted to prayer and good works during these weeks of Advent, to prepare our hearts for the coming of the Lord.”

Bishop Rhoades said, “I invite you today to think about how you will prepare for Christmas these next few weeks and, in the midst of many busy activities, to set good priorities, especially being attentive to your spiritual lives and to the true meaning of this holy season. I speak also to myself as I preach this homily, because I too experience the frenetic pace of my life as a bishop and also feel often that I do not have enough time for all I need to do.”

He said, “Advent invites us also to reawaken our expectation of Christ’s glorious return at the

end of time. Jesus speaks of this in the Gospel today when He says: ‘you do not know on which day your Lord will come.’ He calls us to be prepared, for at an hour we do not expect, the Son of Man will come. Each one of us, at a time known to God alone, will be called to account for his or her life,” Bishop Rhoades said. “Our lives as believers are a continuous and vigilant waiting for His coming. Today, the liturgy invites us awake from our sleep, to be prepared and to keep watch. The Church reminds us that

our Lord will come again to judge the living and the dead.”

He encouraged, “Today, I invite you to think about how you will spend the season of Advent and encourage you to make time for God who makes time for us. I encourage you to spend time in prayer, to go to Confession, and to do some work of charity for the needy. Don’t allow yourselves to be consumed by the materialism around us, nor fall into a superficial observance of Christmas increasingly evident in the growing secularism of our culture.”

**“Advent reminds us that
God has come and that
He will come.”**

BISHOP KEVIN C. RHOADES

USF School of Creative Arts offering concert, exhibits

FORT WAYNE — The University of Saint Francis School of Creative Arts (SOCA) will offer a holiday concert, art exhibit and lecture in December and January.

“Paintings by Maurice Papier,” an exhibit of current and past portfolio paintings by 30-year SOCA professor Maurice Papier, will open with a reception from 7-9 p.m. on Saturday, Dec. 4, in the Lupke Gallery in the North Campus facilities. Throughout his career, Papier has demonstrated his artistic expertise in watercolor, oil and acrylic, airbrush illustration, mixed media collage and digital imaging. The exhibit will run through Jan. 28. Lupke Gallery hours are 9 a.m. to 5 p.m. Monday through Friday.

An annual holiday concert featuring the USF Jazz Ensemble,

directed by USF Director of Bands Bob Mayer; University Singers, directed by Maestro Bob Nance; and Guitar Ensemble, directed by Dr. Dan Quinn, will be presented Sunday, Dec. 5, at 7 p.m. in the North Campus Auditorium. USF faculty, staff and students invite the community to the campus for a free evening of music.

SOCA’s Closer Look Lecture Series will continue Tuesday, Jan. 25, when Maurice Papier presents samples of his work while discussing technique and aesthetic processes in the North Campus Auditorium at 7:30 p.m. Papier is known regionally as an artist, and garnered numerous awards for his work.

The USF North Campus is located at 2702 Spring St., across from Mirror Lake.

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SINCE 1874, ST. JOSEPH SCHOOL PRO

Bishop Rhoades visits St.

BY MICHELLE CASTELMAN

GARRETT — Tucked neatly just three blocks from Main Street in Garrett, and fondly believed to be the very first school in DeKalb County, St. Joseph has been a provider of quality Catholic education in the rural community since 1874. St. Joseph is the only Catholic school in the county. The school has 102 students in grades pre-kindergarten through six.

Kristine Call is in her second year as principal of the school and oversees a staff of 22, which includes seven full-time teachers. Father Andrew Nazareth serves as pastor at St. Joseph, a parish of 340 registered families.

Bishop Kevin C. Rhoades paid a visit to 301 W. Houston St. on Nov. 22 and celebrated a morning Mass as he continues his pastoral school visits. Dr. Mark Myers, superintendent of Catholic schools, joined in the day's festivities.

The Mass began with a beautiful entrance hymn by the angelic St. Joseph sixth-grade choir.

Bishop Rhoades explained to the students that the red vestments he wore for every Mass celebrates the feast day of a martyr — Holy St. Cecelia, on this particular day.

In his homily, Bishop Rhoades detailed how St. John saw a lamb on the top of a mountain and a throne with a multitude of people — clearly a vision of heaven.

He encouraged the students to "follow the Lamb, follow Jesus, wherever you go, even when it is difficult, like it was for St. Cecelia."

With utmost reverence, the St. Joseph students took roles of lectors, cantors, gift bearers and servers for the special Mass with their honored celebrant.

Before returning to the gymnasium for a morning assembly, Father Nazareth took the opportunity to officially thank all the countless volunteers and donors who made the summer renovation project at the school a reality.

Bishop Rhoades echoed the thank yous adding one to Father Nazareth for living out the important mission of caring for a parish

school — passing on the treasure of faith to the young children.

In the school, Bishop Rhoades blessed each of the new rooms one by one. As the students returned to their classrooms, the bishop began his rounds, making several stops before lunch.

In the new kindergarten room he quizzed the youngsters on what prayers they knew and had them recite the 'Glory Be' with him.

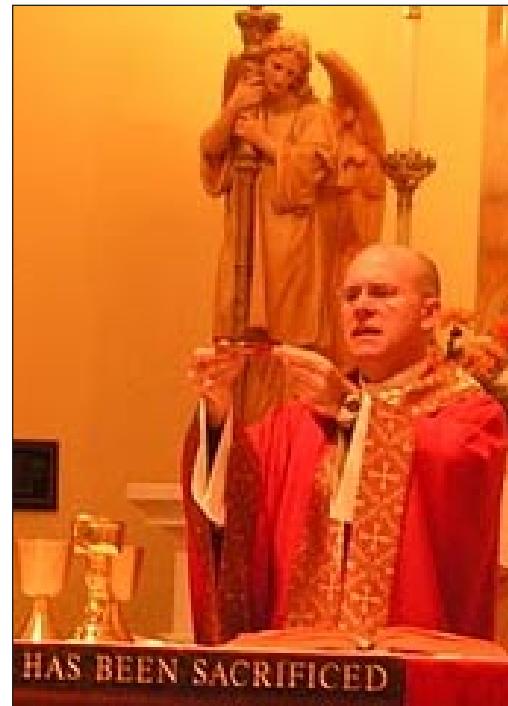
In the sixth-grade room, the bishop was impressed with the 17 personal computers donated in an effort to retain students at the middle school level. He assessed their knowledge of the mysteries of the rosary and also their choice of football teams.

It was in the second-grade room where Bishop Rhoades could hardly break away as he was asked numerous random questions ranging from the very insightful, "How many times a day do you pray?" to the curious, "What is your favorite color?"

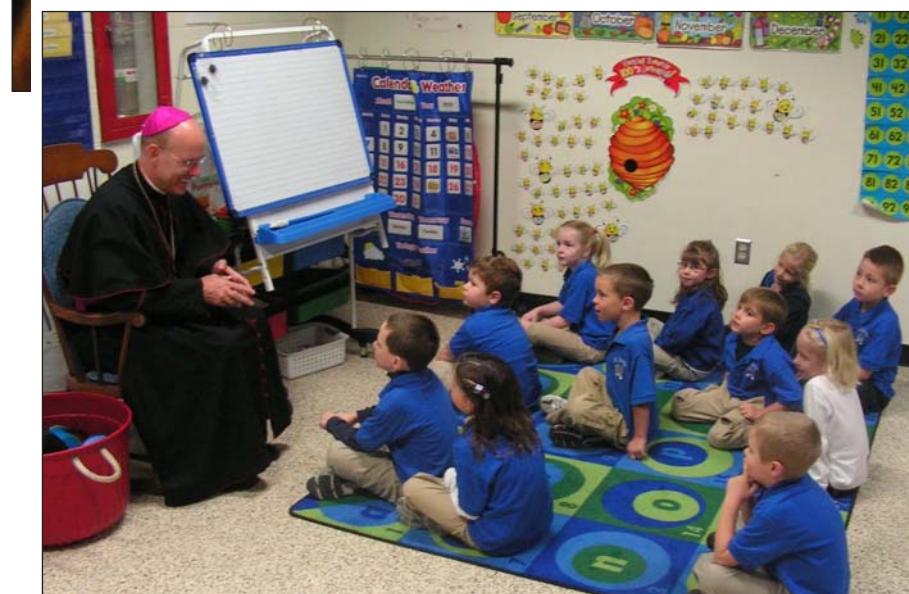
A full Thanksgiving feast followed in the cafeteria where parent volunteers monitored the students



St. Joseph School safely tucked away in downtown Garrett.



Father Andrew Nazareth serves as pastor at St. J.



St. Joseph School, Garrett, sixth-grade students served as the choir for the Mass with Bishop Rhoades on Nov. 22.

Bishop Kevin C. Rhoades asks questions of the kindergartners in their new classroom at St. Joseph School, Garrett, on the third elementary school visit of his episcopacy. Prior to the recent renovation, the kindergartners were located across the street from the school.



Kristine Call, second year principal at St. Joseph School, visits with

PROVIDES SOLID CATHOLIC EDUCATION

St. Joseph School in Garrett



PHOTOS BY MICHELLE CASTLEMAN

so the staff could join the bishop.

Margaret Norris has been at the school 21 years. Norris explained what drew her to the school originally has kept her there all these years, "There is a real sense of family at St. Joseph."

St. Joseph School is a hidden treasure in DeKalb County. With the mission statement "Children following God in respect, faith and knowledge," the school attracts children not only from the Garrett community, but also throughout DeKalb County and outlying areas.

The curriculum at St. Joseph follows the academic standards of the state of Indiana from language arts and math, to music and physical education. The new computer technology lab extends hands-on learning to all areas of the curriculum. Field trips, science and art fairs, choir and athletic programs are some of the many extras that enrich the students.

This, along with an average class size of 14 students, provides a stimulating, well-rounded education steering the students into a productive future.

In addition, St. Joseph has a wide range of volunteers that offer their assistance in all areas of expertise. And St. Joseph's Home and School Association

(HASA) is active, as is the nine-member school board, along with the principal and pastor, who assist in directing various school activities and marketing efforts.

Call, who has been in Catholic education for 21 years, is most impressed with the community spirit and says, "Everyone genuinely cares for everyone here in this school community. ... One thing I am most proud of about St. Joseph is the effort everyone puts in for the benefit of the students."

She feels one of the many strengths of St. Joseph school is with small class sizes and the family-type atmosphere, staff members and parents work closely together to address each student's needs. Students show strong gains in their academic abilities and yearly growth is evident.

St. Joseph School recently completed a major makeover. The empty space in the gymnasium was renovated into a second level which allowed for a new music room, library and computer lab. Space was added to relocate the Title I and kindergarten rooms to the main campus.

Housed under the century-old, Italian-style church, the cafeteria, was also given a facelift. Finally, the school office underwent changes creating space for the

St. Joseph School

301 W. Houston St., Garrett, IN 46738

Pastor: Father Andrew Nazareth

Principal: Kristine Call

Staff: 22 including 7 full-time teachers

Enrollment: 102 students pre-K through sixth grade

School opened: 1874

Telephone: (260) 357-5137

Web site: www.stjosephgarrett.org

secretary, principal and staff lunch room.

Because of their exemplary test scores (the 2010 sixth-grade class scored the highest of all schools in the county on their ISTEPs), St. Joseph School attracts Catholics and non-Catholics alike. St. Joseph's faculty, staff, parents and students practice the school's mission statement in their daily lives, and perhaps the school is best known for their simple motto, "God has made us a family."



Joseph, Garrett.



Bishop Kevin C. Rhoades blesses students in the gymnasium at a morning assembly at St. Joseph School before touring the newly renovated building and blessing each room.



Bishop Kevin C. Rhoades during a Thanksgiving feast in the cafeteria.

Because of the rain outdoors, fifth graders T. J. Getts and Rachael Lay play a game of chess in the gymnasium during recess time. St. Joseph students in grades 4-6 participate in an annual chess tournament each spring.



The joy of giving — year-end charitable giving strategies

Sure, a warm, wonderful feeling often stirs in our hearts when we surprise a loved one with that Christmas gift that they so badly wanted. But, when they remember us in return with a caring gift, it can feel even better.

When you make a year-end gift to charity, both you and the charity can reap benefits. Your donation can pay off in the form of tax savings and sometimes even a stream of income for life.

Income tax deduction

In order to receive an income tax deduction for charitable gifts made, you must give to a recognized 501(c)(3) not-for-profit organization and you must be able to itemize deductions on your personal income tax return. According to the IRS, you also need to have qualified documentation of your gifts. For those gifts of \$250 and over, you must have a receipt from the charitable organization. Furthermore, gifts under \$250 require a canceled check, credit card statement or a receipt from the charity.

Estate tax savings

We often give money and gifts to our adult kids for lots of reasons. But we also do it for estate planning purposes — to make sure that our heirs pay as little estate and inheritance taxes as possible on the property that they inherit. Gifts to charity reduce estate and inheritance taxes as well.

As you recall, in 2010 the federal estate tax was repealed. However, it is scheduled to come back in 2011 with a \$1 million exemption and a tax rate as high as 55 percent. You can lower that future tax bill by making annual exclusion gifts to individuals of as much as \$13,000 each and unlimited gifts to charity.

Gifts of securities

Instead of donating cash to charity, you could contribute appreciated securities that you own. Gifts of stocks, bonds, and mutual funds that have increased in value during the time you have owned them could result in substantial tax savings.

For any appreciated securities held for more than one year, you can give the securities to charity and take a charitable income tax deduction for the value of the securities on the date of the gift. The deduction is limited to 30 percent of your adjusted gross income, but any excess charitable deductions can be carried forward for five years.

In addition to regular tax savings, you also can save capital gains tax by contributing the securities directly to the charity. If you were instead to sell the securities first, you would incur a capital gains tax even though the proceeds would be given to charity.

What about securities that have decreased in value? You will want to consider selling these securities and then gifting the cash proceeds to charity. Selling these securities creates a capital loss that you may be able to offset against capital gains or even ordinary income up to \$3,000.



of cash, marketable securities or sometimes real estate, agrees to pay a fixed amount of money to you and/or another beneficiary for your lifetime(s). The amount of the annuity payout is based on the age of the annuitant(s) at the time of the gift and the value of the gift, measured by one or two lives.

When the gift annuity is created, part of the value represents a charitable gift and part is the amount exchanged for the annuity contract. The donor can claim a current income tax chari-

table deduction for the portion of the transfer that represents the charitable gift element.

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ELISA SMITH, CPA/PFS

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A contribution to an endowment fund with the Catholic Community Foundation of Northeast Indiana in memory or honor of a loved one can be the perfect holiday remembrance.

Note: This information is for educational purposes only and is not intended for tax advice. Please consult your professional advisor.

Elisa M. Smith, CPA/PFS, is director of Planned Giving for the Diocese of Fort Wayne-South Bend.



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New Notre Dame project to explore Christian, Muslim, secular realities

BY BETH GRIFFIN

NEW YORK (CNS) — An ambitious multidisciplinary global research project based at the University of Notre Dame aims to bring together religious and secular people to solve the challenges of the 21st century.

The initiative, titled "Contending Modernities: Catholic, Muslim, Secular," was launched in New York Nov. 18-19.

"The problem of religious violence and tensions among religions and between religious and secular forces are more sharply defined than ever," said Scott Appleby, director of the initiative and of the Kroc Institute for International Peace Studies at Notre Dame. "Our vision is to harness the power of ideas to forge a way forward across religious and secular divides to advance human rights, democracy, good governance, development and peace."

Participating scholars at Notre Dame and other universities will

examine religious-secular interactions, generate new knowledge and understanding and collaborate on new strategies for a more just and peaceful world, according to literature about the project.

Patrick Q. Mason, associate director for research at Contending Modernities, told Catholic News Service that the project, funded by private donors, has an initial five-year lifespan. He said the initiative's title reflects an understanding that religious and secular people are grappling with one another, akin to a dance or wrestling match, rather than competing.

Mason said Catholics and Muslims were chosen for the first group of contenders because both groups are "unique, global and immense." He said both faiths are mission-driven and expansive and together represent 40 percent of the world's population.

Mason said the project will likely expand to include other Christian groups, as well as Jews, Hindus and Buddhists.

Modernity is not easy to define,

according to Mason. "Modernity is a very complicated and shifting thing," he said. "It's the era we find ourselves in, but it constitutes a whole complex of processes, including industrialism, urbanization, technology and the crisis in community — things that are uniquely modern. We want to wrestle with it in all its forms."

The launch began with speeches by Holy Cross Father John I. Jenkins, president of Notre Dame; Sheik Ali Gomaa, grand mufti of Egypt, who appeared via Skype; Jane Dammen McAuliffe, president of Bryn Mawr College; and John T. McGreevy, dean of Notre Dame's College of Arts and Letters.

Father Jenkins said Catholics and Muslims believe faith and reason are twin pillars in the search for knowledge that serves the highest human values. Together, they can call on the accumulated wisdom of nearly half the world's population.

Sheik Gomaa said it is possible to remain authentic to one's reli-

gious traditions while still being a modern person. "To provide people with practical and relevant guidance while at the same time staying true to its foundational principles, Islam allows the wisdom and moral strength of religion to be applied in modern times," he said. His address was read in English in New York by Ibrahim Negm, his special adviser.

McAuliffe, an internationally known scholar of Islamic studies, described "the many catholicisms of our modernity" to address the diversity within the Catholic Church. She said women's education and economic empowerment will be critical to corporate success in expanding markets.

She said that Mary, "Notre Dame," is the woman who may be the guide star for the Contending Modernities effort.

In a panel discussion on "Women, Family and Society in Islam and Catholicism," Ingrid Mattson, past president of the Islamic Society of North America, said global religions can help peo-

ple overcome the displacement common to modern times.

"Our faith communities give people a sense of belonging wherever they are in the world," she said. "This is one of their most valuable services and gives people confidence that they always have a place in this world."

M. Cathleen Kaveny, professor of law and theology at Notre Dame, explored the connection between feminism and the Catholic Church. She said Pope John Paul II called himself the feminist pope "and he meant it."

"The Church rightly understands itself as being in favor of the well-being of women," she said, but there are long-standing tensions in the Roman Catholic world, including concern that minimizing the differences between men and women will denigrate the unique role of women as mothers.

Kaveny said Pope Benedict called for a collaborative relationship between men and women that is built on complementary skills and characterized by friendship.



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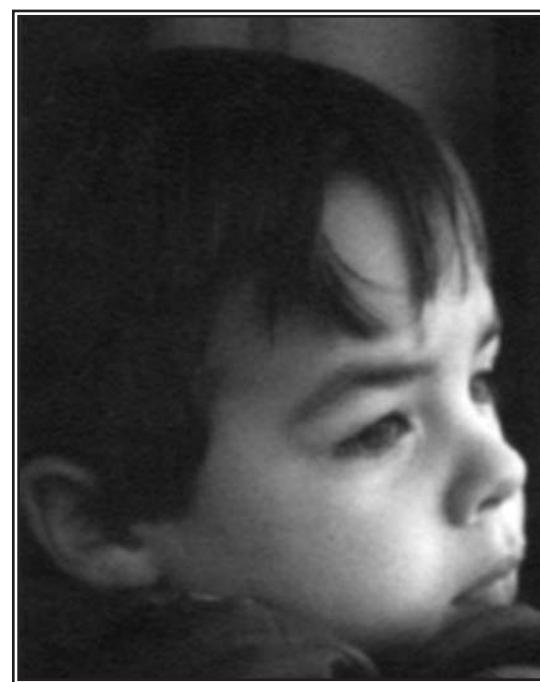
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GUEST COMMENTARY BY MARY J. MCCLUSKY

Voices from the womb

After experiencing two miscarriages, Pete and Alisha Arnold said they created the Web site "Birthornot.com" and claimed they would decide whether to keep their unborn child or have an abortion based on the final vote count of visitors to their Web site by Dec. 9. Before the couple finally revealed the site was a hoax, comments on the site indicate that many took it very seriously. Its casual approach to such a life and death decision was shocking but believable to many. Over 1 million visitors "voted" and the controversial Web site became an international story.

Stories like these detailing our culture's twisted views of unborn human life continue to become more and more disturbing. Yet despite a steady and often demoralizing stream of reports chronicling the downward spiral of our culture's regard for human life, unborn children always seem to find a way to voice their humanity from the womb.

Pete and Alisha's baby is so active they have named him or her "Wiggles," and the baby seems to be trying everything to make the world take notice. In recently posted 17-week ultrasound photos, Wiggles appears to be waving and giving a thumbs-up sign. Ultrasound technology provides an increasingly clear and swift connection between a baby and his or her mother, even if she may be contemplating an abortion. Pregnancy help center directors say that up to 90 percent of expectant mothers decide not to abort after seeing such images of their child.

The stories of the Advent season and preparations for the coming of the Christ Child provide a welcome contrast to "Birthornot.com." Through her humble acceptance of a challenging pregnancy and God's will for her life, the Blessed Virgin Mary provides an inspiring model for our own behavior. There was no bed rest for Mary! Despite her own preparations for birth, Mary made the long journey to visit Elizabeth out of concern and loving support for her pregnant cousin. As John leapt within Elizabeth's womb at the sound of Mary's voice, he announced the presence of the Savior. The unborn child became a voice heralding the Good News of Christ's humanity and presence in the world, as well as the humanity of all unborn children who are Jesus' brothers and sisters. Like John, Catholics are called to courageously affirm and promote human life even in disturbing and difficult circumstances, and to seek and find a lesson of hope even when we hear the most depraved stories of attacks on human life.

In the Christ Child we see the hope and promise that each new human life called into existence by God can bring to this world — only if each is given the chance to live out God's plan. The Advent season is the ideal time to reflect and pray on how to become a voice for the smallest of our brothers and sisters. All are called, like John, to proclaim the Gospel of Life with joy and enthusiasm. Look no further than the unborn themselves for examples of witnessing to life. Like Mary and Elizabeth, as well as the unborn John and "Wiggles," may each of us find our voice, leading our culture into a greater awareness of the unborn child and the peace offered by Christ Jesus our hope.

Mary McClusky is Special Projects Coordinator at the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. To learn more about the bishops' pro-life activities, go to www.usccb.org/prolife.

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COMMENTARY

A year of Catholic centennials: Many groups founded in Progressive Era

WASHINGTON LETTER

MARK PATTISON

WASHINGTON (CNS) — The year 1910 was quite the watershed year for U.S. Catholicism. Catholic Charities USA was founded a hundred years ago. So were the Maryknoll Fathers and Brothers, followed by the Maryknoll Sisters in 1912. The Crosiers, founded in Europe 700 years ago, decided to place their first outpost in the United States in 1910.

And that's just a sampling of Catholic groups marking their centennial.

What was it that prompted these Catholic organizations to take root in 1910 and not only to withstand the vagaries of the following century but to flourish a century later with an enduring influence on the larger society?

To hear some historians describe it, the growth of Catholic organizations 100 years ago has much to do with the Progressive Era, a period of social activism and reform that had its heyday from the 1890s to the 1920s. Among its leading exponents were presidents, including Teddy Roosevelt, Woodrow Wilson and Herbert Hoover, Wisconsin Gov. Robert La Follette Sr., and Secretary of State Charles Evans Hughes, who went on to become Chief Justice of the United States.

It was a time marked by women's suffrage, muckraking journalism, trust-busting, constitutional changes, governmental reforms and exposing corruption.

It was also a time when the Vatican no longer considered the United States as missionary territory. This happened in 1907, according to Sinsinawa Dominican Sister Janet Welsh, director of the Mary Nona McGreal Center for Dominican Historical Studies at Dominican University in River Forest, Ill., outside Chicago.

"That has something to do with Maryknoll's beginnings," she said. "Maryknoll was founded to be in mission to other people."

It also was a time when "the Catholics are reaching critical mass in terms of numbers," said Maria Mazzenga, an education archivist for the American Catholic History Research Center and University Archives at The Catholic University of America, Washington. Immigrants flocked to the United States from the largely Catholic countries of Ireland, Poland, Italy and Germany. Immigration restrictions did not

outreach to non-Catholics by Catholics in that time, he added, "you do that through social work, you do that through health care."

Having an organizational structure behind it by the end of World War I might have been helpful to the Church and its members, because at that time, as Farina noted, "you have this rebirth of American Protective Association and the Ku Klux Klan. ... The APA was blatantly nativist and anti-Catholic, and the 'new Klan' of the 1920s, in addition to being anti-black, was anti-Catholic and explicit about that."

"If anti-Catholic sentiment had been stronger or the progressive moment not been as strong, not as national, it could have gone the other way if all those pieces had not been in place," said Joseph Curran, an assistant professor of history at Misericordia University in Dallas, Pa.

Curran said historians point to 1910 as "the golden age of the Catholic ghetto, or the golden age of the Catholic neighborhood that would last until the end of the 1950s." But rather than confine themselves to the ghetto, "Catholics began organizing and thinking nationally," he added.

The National Catholic War Council, founded to support U.S. military efforts in World War I and oversee war-related activities in the church, became the National Catholic Welfare Council after the war, but was soon renamed the National Catholic Welfare Conference at the request of the Vatican. In 1966 it was restructured as the National Conference of Catholic Bishops/U.S. Catholic Conference, which is today's U.S. Conference of Catholic Bishops.

Catholics also were forming and leading labor unions during this time, too, secure in the knowledge that it was permissible based on Pope Leo XIII's 1891 encyclical "Rerum Novarum" (on capital and labor), Curran added.

Sister Janet from Dominican University recalled one high-profile example of the century-ago separation of Catholics and non-Catholics: "Klute Rockne tried to get Notre Dame into the Big Ten (Conference), but he couldn't do it because there was an anti-Catholic bias."

Pope Benedict comes into focus

VATICAN CITY (CNS) — In the middle of Pope Benedict XVI's new book is a story about a hat, and it sheds light on the trials and tribulations of the modern papacy.

The book's interviewer, German journalist Peter Seewald, recalled a public appearance one winter day when the pope donned the "camauro," a red velvet cap trimmed with ermine that was last worn by Pope John XXIII. Seewald suggested this was one of those subtle signals that marked a return to the old ways of the Church.

In reading the pope's answer, one can almost hear him sighing.

"I wore it only once. I was just cold, and I happen to have a sensitive head. And I said, since the camauro is there, let's put it on. But I was really just trying to fight off the cold," he said.

The pope's appearance in the cap caused a minor uproar in the media, which saw it as a kind of pre-Vatican II fashion statement. In the book, the pope said he has-

n't put it on since that day, "in order to forestall over-interpretation."

"Light of the World: The Pope, the Church and the Signs of the Times" is that kind of book: It deflates myths, explains papal decisions and offers unexpected insights, leaving the German pontiff in much clearer focus.

Perhaps most surprising is that Pope Benedict, an academic theologian whose speeches can challenge even erudite listeners, comes across in these pages as a very human and accessible figure, one who communicates simply and directly.

"The image that emerges is not that of a man isolated in the Vatican, but a pope who knows what is going on in the world and is willing to talk about everything, with a clear idea of what can contribute to the spiritual and social well-being of humanity," said Passionist Father Ciro Benedettini, vice-director of the Vatican press office.

THE VATICAN LETTER

JOHN THAVIS

The pope himself seemed to realize that this was an opportunity to set the record straight on some things he keeps reading about in the media. Newspapers sometimes portray the German pontiff as a remote figure who has cut back on meetings and contact with outsiders, but the pope said that's inaccurate.

"There are, I believe, few people who have as many meetings as I do," he said. He said he sees a continual stream of bishops, world leaders, old friends and close

LETTER, PAGE 16

God will be our strength and guide



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

2nd Sunday of Advent Mt 3:1-12

Once again, the first section of the Book of Isaiah provides the first biblical reading.

This weekend's reading is in the same mood as that of last week. Isaiah was very unhappy with the turn of events of his time. As was so often the case with the ancient Hebrew prophets, Isaiah saw the misfortunes facing his people as the result of their own disloyalty to God.

However, while direct and uncompromising, his words were not menacing or hostile. Rather, they were reassuring. They declared the prophet's firm belief that despite the sins of the people God would not forsake them. Furthermore, in due time, God's holy will would be vindicated. Wrongs would be righted. Errors would be corrected. Justice and peace would prevail.

St. Paul's Epistle to the Romans supplies the second reading this weekend.

In this reading the Apostle Paul repeats the basic message given earlier by Isaiah. It is a testimony to God's love. Throughout history, St. Paul maintains, God guided the Chosen People to righteousness and ultimately to union with the divine. Paul describes God as the source of all patience and encour-

agement. Despite human failings, God is constant in love and care.

The Apostle also counsels the Christian Romans to accept each other in love and good will. After all, he insists, Christ accepted them. Indeed, Christ was a visible and effective instrument on earth of God's mercy and goodness.

For its third reading, the Church this weekend offers us a reading from the Gospel of Matthew. The central figure is John the Baptist, mentioned in Luke as the child of Elizabeth and Zachary. Elizabeth, of course, was the "kinswoman," probably a cousin, of Mary. Therefore, John was related to Jesus.

From the earliest days of Christianity, John the Baptist has been a favorite figure. His absolute commitment to the most basic dedication to God has made him a model for the devout since the first century AD.

The fact that John journeyed to the place where he encountered Pharisees and Sadducees showed that he was on a mission — to prepare the way for Jesus. Travel in ancient Palestine was understandably rare. After all, travel was very difficult. Very few would have traveled for diversion or leisure.

John never sugarcoated either the failings of people or the stubbornness of some in the process of admitting the need to reform. Here he chastises his listeners, in effect, for their pride and self-interest. Their lack of true devotion to God only strengthens the reign of sin in the land. Thus, their personal shortcomings add to the burdens weighing heavily upon the entire society.

He challenges the people to purge themselves of this self-interest and humbly to turn to God.

Reflection

As we progress through Advent, the Church calls us to make ourselves worthy of receiving God. Advent's purpose is not just to plan for a memorial of Christ's birth. It is primarily to make our hearts fitting dwelling places for the Lord. To be fitting dwelling places we must rid ourselves of sin.

Advent calls us to confront our own sins and the sins of all humanity. As an example, John himself was stark and direct, sharp and unequivocal, absolutely and completely committed to God. To realize our personal sinfulness, and the sinfulness of the world, it is essential that we too be resolute, making no excuses for ourselves. The Church calls us to a thorough examination of conscience.

Placing John the Baptist before us, the Church urges us personally to put first things first. Our goal must be union with God. Following self-interests, and self-deception, will lead away from God.

READINGS

Sunday: Is 11:1-10 Ps 72:1-2, 7-8, 12-13, 17 Rom 15:4-9 Mt 3:1-12

Monday: Is 35:1-10 Ps 85:9-14 Lk 5:17-26

Tuesday: Is 40:1-11 Ps 96:1-3, 10-13 Mt 18:12-14

Wednesday: Gn 3:9-15, 20 Ps 98:1-4 Eph 1:3-6, 11-12 Lk 1:26-38

Thursday: Is 41:13-20 Ps 145:1, 9-13ab Mt 11:11-15

Friday: Is 48:17-19 Ps 1:1-4, 6 Mt 11:16-19

Saturday: Sir 48:1-4, 9-11 Ps 80:2-3, 15-16, 18-19 Mt 17:9a, 10-13

The new translation of the Holy Mass:

'And with your spirit'

Last week, we looked at the newly translated opening prayer for Mass on the First Sunday of Advent, which we will start using as part of the revised Roman Missal in a year. Again, right now is a great time to learn about the new English translation of the Mass, because Advent is a liturgical season meant for preparing ourselves to welcome Jesus Christ. And since Christ is especially present to us in the holy sacrifice of the Mass, the words we use during worship are extremely important.

This week, we begin looking at the "Order of Mass" — that is, those parts of the Mass that we pray every week, with only slight variations. For instance, the priest always begins Mass by saying, "In the name of the Father, and of the Son and of the Holy Spirit." We respond, "Amen." By the way, these familiar words will not change with the new Missal!

Immediately after the Sign of the Cross, the celebrant extends one of three different liturgical greetings to the people, the most common of which is simply, "The Lord be with you." That, too, will remain the same. However, our new response will be the first major change in the Order of Mass. Instead of "And also with you," we will now be saying, "And with your spirit." This new response will also be made at the four other times during Mass when this dialogue occurs: at the reading of the Gospel, at the beginning of the Eucharistic Prayer, during the Our Father, and at the conclusion of Mass.

Why the change? At the most basic level, "and with your spirit" is the proper translation of the original Latin text: "Et cum spiritu tuo." By correctly expressing this dialogue in English, we are actually aligning our translation with that of all the other major language groups, which have long been translating the Latin properly. For example, in Spanish, the response is "Y con tu espíritu."

There is an oft-told story of how Venerable Pope John Paul II initiated this new English translation. John Paul II was renowned as a world traveler, and he was also a very accomplished linguist, fluent in eight languages. During his trips abroad, he prayed from many different translations of the Roman Missal, and he began to notice discrepancies. So, he examined multiple books side by side — such texts as the Latin, Italian, German, French, Polish and English. What he discovered was that our existing English translation was in need of considerable improvement. It is likely that the Holy Father's attention was particular-

THE NEW MISSAL

BY BRIAN MACMICHAEL



ly drawn to the fact that the English did not say, "And with your spirit."

But even beyond the linguistic, the recovery of the word "spirit" also carries Scriptural meaning. One form or other of "The Lord be with you" appears multiple times in the Bible, including the greeting given by the Archangel Gabriel to Mary at the Annunciation: "Hail, favored one! The Lord is with you." — Lk 1:28. Then, in the Pauline epistles, multiple variations of "The Lord be with your spirit" are employed as parting words to different Church communities. Understood together, this liturgical dialogue in the Mass is an exchange whereby all present — both priest and congregation — ask that the Holy Spirit (whom we call "the Lord, the giver of life" in the Nicene Creed) establish a stronger communion among us.

In addition, for the congregation to answer the priest, "And with your spirit," is actually a theological statement about what we Catholics believe regarding ordained ministers. The catechism (No. 367) speaks of how "spirit" can refer to an elevation of the soul, whereby the soul "is raised beyond all it deserves to communion with God." Through Holy Orders, Christ has forever configured the priest's soul to Himself in a special way, by the power of the Holy Spirit. By specifically referencing the priest's spirit, we can affirm this transformation and pray for his ministry.

This new response of "And with your spirit" will be a difficult change to remember — perhaps one of the most difficult for us laity. Although it is a seemingly minor adjustment, our current response has become second nature to us. However, it will not take long to grow accustomed to the new wording, especially given its frequency. Above all, we should reflect on how it conveys the content of Sacred Scripture, as well as the work of the Holy Spirit in the Church.

Brian MacMichael is the director of the Office of Worship for the Diocese of Fort Wayne-South Bend.

No more appeasement of radical Islam

The murder of more than 50 Catholics by jihadists during Sunday Mass in Baghdad on Oct. 31 is the latest in a series of outrages committed against Christians by Islamist fanatics throughout the world: Egypt, Gaza, Indonesia, Iraq, Iran, Nigeria, Sudan and on the list goes. The timing of the attack on Baghdad's Syriac Catholic cathedral was striking, however, for it came shortly after the conclusion in Rome of a special Synod on the Middle East. During the Synod, very little was said about Islamist persecution of Christians; indeed, every effort was bent to show the Catholic Church sympathetic to Muslim grievances, especially with regard to the politics of the Middle East.

This strategy of appeasement has always struck me as unwise. The al Qaeda-affiliated jihadists' answer to the Synod — the Baghdad murders — has now proven the strategy deadly. Appeasement must stop.

I quite understand that Christians in the Islamic world are tiny minorities, burdened by economic distress and cultural prejudice (the latter partially explaining the former). But unless Christians begin to push back against those who, like the Baghdad murderers, describe their churches as "dirty place(s) of the infidel that ... have long been used as a base to fight Islam," jihadists and other radical Islamists will simply roll over them, en route to rendering anything deemed an "Islamic land" Christian-free. What might a strategy of resistance to this implacable persecution look like?

It would begin with the Vatican. Pope Benedict XVI quickly and forcefully condemned the murderers of Baghdad; no one should

doubt the pope's commitment to the survival of Christians in Muslim-dominated lands and to combating the anti-Semitism that often goes hand-in-glove with Islamic Christophobia. Yet in the Vatican Secretariat of State, the default positions vis-à-vis militant Islam are unhappily reminiscent of Vatican diplomacy's default positions vis-à-vis communism during the last 25 years of the Cold War: try to reach political accommodations with Islamic states; foreswear forceful public condemnation of Islamist and jihadist ideology; look for interlocutors with whom to discuss coexistence among Islamic intellectuals. Such a strategy did not work in the Cold War, as I demonstrate in "The End and the Beginning: Pope John Paul II — The Victory of Freedom, the Last Years, the Legacy." And it will not work with jihadist Islam, which in many respects is a more ruthlessly determined foe than the late-bureaucratic communism of the 1970s and 1980s. So strategic reset is required in Rome. And it might well begin with a steady campaign of public condemnations of Islamist depredations against Christians throughout the world.

The Vatican bureaucracy and local Catholic leaders in the Middle East must also reexamine the assumption — widely bruited at the recent Synod — that resolving the Israel-Palestine issue through a two-state solution will solve every other issue between militant Islam and Christianity. It won't. Moreover, a viable two-state solution, which every reasonable person supports, is not on the short-term horizon (although important steps are being taken to build the infrastructure of civil society on the West Bank). Meanwhile, Islamist



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

depredations against Christians in the Holy Land are a present reality. Christian leaders whose people are being murdered by jihadists and other Islamist fanatics ought to stop blaming their precarious situation on the State of Israel and put the blame where it belongs: with Muslim intolerance.

The key theme to be stressed in all this is religious freedom, which is precisely what Benedict XVI emphasized at the conclusion of his homily at the Middle East Synod's final Mass. As Father Raymond de Souza pointed out after the Baghdad massacres, "Christians have been in Iraq from the earliest centuries, long before there was an Iraq or, one might note, there was Islam." Christians do not live in majority-Muslim lands by sufferance but by right. They should say so, and their co-religionists should say so. It would be helpful if the United States government would say so and would name the jihadist perpetrators of murder for who they are. But while we await that (unlikely?) change, we in the Church can summon the courage to confront, without illusions, what has become a lethal problem.

George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C.

Making Room at the Inn

Lacy Dodd experienced an unplanned pregnancy while a senior at Notre Dame in 1999. Despite being encouraged by a nurse to have an abortion, she held to the Catholic faith and values that she saw modeled by her family throughout her life. Lacy gave birth to her daughter and raised her as a single mother while serving in the Army for five years. She now works in corporate America in North Carolina and serves on the Board of Directors of the Charlotte-based pregnancy resource center "Room at the Inn."

In conjunction with Belmont Abbey College, "Room at the Inn" is working to create something Lacy called "truly revolutionary: America's first campus-based maternity and after-care residence for pregnant college students." A study by the organization Feminists For Life of America discovered that even when there are resources for pregnant college students on campus, the perception of a lack of resources can drive a woman to either have an abortion or drop out of college to have her

baby. That study motivated Room at the Inn to pursue a college-based residence program. Serrin Foster, Feminists For Life president, has said that Room at the Inn is working to enact a dream of hers by having a place on campus that pregnant women need most with support and services so they can have their babies and complete their education.

To address those needs, the Belmont Abbey facility will include two residential wings. Professional counselors will work with pregnant students, supportive boyfriends and family members to help plan for the baby's birth whether the young woman chooses adoption or to raise the child herself.

Lacy explained the motivation behind her involvement with the project. She said, "In today's world, too many women think they have to sacrifice their children for their education and career, but that's just not true. There are so many alternatives to abortion. I personally chose single parenting, and I've had rewarding careers in the military and in corporate



LIGHT ONE CANDLE

TONY ROSSI, THE CHRISTOPHERS

America. But what has given me the greatest joy in life is my child."

During the Christmas season, we celebrate the birth of the Christ child who came so our "joy may be full." But women who find themselves pregnant in less-than-ideal circumstances may not be able to see the joy in the situation. Thanks to Catholic heroes like Lacy Dodd, they can witness firsthand the blessings and opportunity that can still come their way. And thanks to the efforts of Belmont Abbey College and "Room at the Inn," more women will be getting the love and support they need to make the most rewarding choice of all: life.

SCRIPTURE SEARCH

Gospel for December 5, 2010

Matthew 3:1-12

Following is a word search based on the Gospel reading for the Second Sunday of Advent, Cycle A, the warnings of John the Baptist. The words can be found in all directions in the puzzle.

BAPTIST	PREACHING	REPENT
KINGDOM	VOICE	WILD HONEY
RIVER	SINS	VIPERS
WARNED	TO FLEE	ABRAHAM
STONES	AXE	TREES
CUT DOWN	WATER	MIGHTIER
SANDALS	WINNOWING	WHEAT

HE IS COMING



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LETTER

CONTINUED FROM PAGE 15

advisers, and relaxes in the evening with his staff to watch DVDs.

"All in all, therefore, I cannot say that I live in an artificial world of courtly personages; on the contrary, through these many meetings I experience very directly and personally the normal, everyday world of this time," he said.

To those who see him as trying to roll back the Second Vatican Council in small steps, including liturgical modifications, the pope again cautioned against over-interpretation. For example, he spoke about introducing the practice of having people receive Communion from the pope on the tongue while kneeling.

"I am not opposed in principle to Communion in the hand; I have both administered and received Communion in this way myself," he said. He adopted the current practice, he said, to "send a signal and to underscore the real presence with an exclamation point."

He said he felt this was necessary precisely at papal Masses, which have widely divergent congregations of people, and where people might think everyone is automatically supposed to receive Communion.

"I have heard of people who, after receiving Communion, stick the host in their wallet to take

home as a kind of souvenir," he said.

To those wondering, "What are you trying to do as pope?" — seemingly a huge question — the book offers important insights. The pope identified a priority task as rekindling an awareness of God in personal lives and in society.

He described this project not in terms of restoring Church influence, but in responding to global problems that could otherwise add up to catastrophe — economic, environmental, biological and moral catastrophe. In this sense, he said, the Church's role is to promote a new attitude of moral awareness and a spirit of self-sacrifice.

"Man is clearly in danger; he is endangering both himself and the world. ... Man can be saved only when moral energies gather strength in his heart; energies that can come only from the encounter with God," he said.

Pope Benedict was particularly insistent on the problem of the huge public debt run up by various countries around the world. "We are living at the expense of future generations," he said, and "huge debts are treated as something that we are simply entitled to." He called for a global examination of conscience on such economic issues.

In short, the book reveals the pope as more attuned to the practical issues of the day than many might have imagined. He also comes across as down-to-earth regarding matters of faith.

Sports

Basketball teams shine at Thanksgiving invitational

BY MICHELLE CASTLEMAN

FORT WAYNE — Catholic Youth League (CYO) hoops action kicked off with a preseason Thanksgiving weekend invitational hosted by Queen of Angels.

Longtime coordinator and former Queen of Angels athletic director, Denny Jamison, explained, "The number of teams was down this year because of the success of the high school football teams and fans traveling to Indianapolis for the state games, but overall, it was a great tournament."

The event originated as a Youth for Christ function. In 1993 the games were moved to the University of Saint Francis site. Jamison added that he loves running the tournament and also hosts one over the Christmas break.

While most people were out shopping for Black Friday deals, five CYO girls' teams were busy on the court. St. Joseph-Hessen Cassel came out on top in the preseason showcase under the direction of Coach Amy Knapke.

In her fifth season, a pleased Knapke explained, "Win or lose,

I have always loved this tournament. It lets you know where you are and what you need to work on." The Squires met the combined team from St. Jude two different times to win it all. Early on, Hessen Cassel sent St. Jude to the losers' bracket of the double elimination tournament.

However, St. Jude battled their way back into the finals.

Down by 10 at half time, the Squires managed to get by the Eagles once again, 46-35. In the championship, the Squires had a balanced scoring attack, led by Kendall Knapke's 18 points.

Haley Henline, from St. Jude, topped all scorers with 23 points.

On the boys' side, there were eight teams listed on the brackets. The eighth graders from St. Jude climbed out of the losers' bracket to win it all on a last second three by Ryan Christman defeating St. Joseph-Hessen Cassel, 41-40. As seventh graders, this same group finished runner-up to their St. Jude eighth graders a year ago, making the victory especially sweet. "It was a phenomenal game. Both teams played very hard," summarized Coach Dave Westendorf, who is in his 16th

season at St. Jude. Because of the nature of a double elimination tournament, the Eagles had to beat the Squires two times to win the championship after Hessen Cassel beat them early in the tournament and remained undefeated. In the first game of the finals, St. Jude won by 11, forcing the second game, which went back and forth all four quarters with no lead changes bigger than 4-5 points.

The 75th running of Catholic Youth League (CYO) league play will tip off this Saturday, Dec. 4.



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STATE

CONTINUED FROM PAGE 1

Chatard and Sheridan for most in state history.

With Luers leading 7-0 at half-time, Michael Rogers finished off the opening drive of the second half with a three-yard run and Deangelo Fincher later scored on an 11-yard carry with 1:24 left in the quarter to extend the Knights' lead to 20-0.

North Putnam (14-1) got on the board early in the fourth on Travis Franklin's 13-yard run capping a 10 play drive to make it 20-7. Three plays into Luers' next possession, North Putnam's Caleb Vondersaar picked off his state finals record-tying third interception of the game at the Cougars' 43-yard line. North Putnam gave it right back though on the next play as the Cougars fumbled the handoff and Luers' Everett Green scooped it up and ran it back for a 39 yard touchdown killing the North Putnam momentum. The two-point attempt failed and Luers owned a 26-7 lead with 7:35 left.

The Cougars' Hank Spencer later blocked a Luers punt at its own 16 and Travis Katt recovered it in the endzone to cut the lead to 26-14 with 2:43 left.

Bishop Luers had set up its first score of the game when Kendrick Mullen intercepted a North Putnam pass with 5:58 before half-time and returned it to the Cougars 22 yard line. Five plays later, older brother Kenny Mullen carried seven yards for the score and the

kick made it 7-0.

Of Kenny Mullen's game, Coach Lindsay said, "He did whatever we wanted him to do on both sides of the ball and special teams. He is a great player and a team player as well."

The state championship also marked the eighth for Lindsay tying him with Dick Dullaghan for second-most in state history.

When asked to assess this championship over the previous eight, Coach Lindsay noted, "They are all nice. All I can do is say how proud I am of this particular group."

Coach Lindsay commented, "I'm proud of these kids in the senior class, they've done some great things the last two years. Congratulations to North Putnam they have a heck of a football team. ... It's just nice to come out of here with a victory."

Saint Joseph's falls in 3-A state finals

A Saint Joseph's football team that opened the season just 2-5 saw its magical run to the state finals come to an end Saturday with a 28-14 loss to Indianapolis Bishop Chatard in the Class 3-A state championship game.

Coach Ben Downey's Indians had the support of a raucous crowd of supporters showing their "Indian Pride" at Lucas Oil Stadium, but it wasn't enough to come away with the title.

Chatard running back Ryan Kleinschmidt set a state finals record with 247 yards rushing and scored the game's first touchdown on the Trojans' opening drive. It became a 14-0 game when Nolan



PHOTOS PROVIDED BY SAINT JOSEPH'S HIGH SCHOOL AND REDEEMER RADIO
The Saint Joseph's Indians pose for a group shot at the IHSAA state finals Saturday, Nov. 27. At right is a player from Bishop Dwenger making a return run.

Miller scooped up a botched snap and raced 83 yards to paydirt.

Saint Joseph's responded with a quick four-play drive, capped by a 10-yard touchdown run by Petey Gillis to cut the lead to 14-7. Another Saint Joseph's turnover, an interception by Chatard's Teddy Guzek, led to another Kleinschmidt touchdown, giving Chatard a 21-7 lead at halftime.

Indians quarterback Max Matthews tried to bring his team back in the third quarter, hitting Antonio Winn with a 20-yard touchdown pass to narrow the gap to 21-14.

But in the fourth, Chatard quarterback Stephen DeSchryver fired a 29-yard touchdown to Guzek to put the game out of reach.

While disappointed with a loss in his final game, senior linebacker Connor Demarais said "the experience was unbelievable. It's something we'll remember the rest of our lives. It was just a great year."

When asked how he was able to guide his team through the early-season adversity to the state championship game, Coach

Downey said "all I had to do was make sure they understood playing for Saint Joe is about how they play and not the wins and losses. Our success just had a lot to do with Saint Joseph's High School."

Cathedral gets defensive in 4-A win over Dwenger

Indianapolis Cathedral ratcheted up the defensive pressure on Fort Wayne Bishop Dwenger, Class 4-A's highest-scoring team, and captured a 31-20 victory and its eighth state championship.

The Irish, ranked No. 6 by the Associated Press and No. 7 in the Coaches' poll, became the fifth school with eight or more state titles. Finishing 12-3, Cathedral won its third 4-A title in five years.

Coach Rick Streiff's Irish defense put the clamps on Bishop Dwenger, which came in averaging 47 points a game, when it counted most. On three occasions when Bishop Dwenger advanced inside Cathedral's 20-yard line, the Irish defense tightened, recovering a fumble once and holding the



Saints to field goals twice.

Coach Chris Svarczkopf's Bishop Dwenger team, playing in the final game for the second time in three seasons, fell short in its bid for a fourth state title. The second-ranked Saints finished 13-1.

Reymound Wright led the Saints' offense with 143 yards and a touchdown on 14 rushing attempts. Jalen West totaled 108 rushing yards, 80 coming on a touchdown run in the third quarter.

Bishop Dwenger Coach Chris Svarczkopf told the IHSAA, "We had chances in the game, but we had some miscues. I feel bad about that because we were very close. That's a great Cathedral football team. You can't make mistakes, and they took advantage of our mistakes. But our guys fought to the end. It wasn't because of a lack of effort."

Tim Johnson, Chuck Freeby and the IHSAA recap accounts contributed to this story.

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WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today's Catholic, P.O. Box 11169, Fort Wayne 46856; or e-mail: fhogan@fw.diocesefwsb.org. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call our advertising sales staff at (260) 456-2824 to purchase space.

ADVENT ACTIVITIES

Messiah sing-a-long

Fort Wayne — The Bach Collegium will have a Messiah sing-along at Queen of Angels Church on Sunday, Dec. 5, at 2 p.m. Musical scores will be provided, and cookies and coffee will be served during the intermission. A \$5 donation will be accepted at the door.

Advent Lessons and Carols

Mishawaka — Queen of Peace Parish children's and adult choirs will present Scripture readings, choral music and assembly sung carols led by brass and organ Wednesday, Dec. 15, at 6:30 p.m. in the church.

Christmas at the CoMo

Notre Dame — The University of Notre Dame will present "Christmas at the CoMo," Wednesday, Dec. 8, at 7:30 p.m. at the Coleman Morse Center, first floor. Performance will feature the Celebration Choir and instrumentalists and reflections on holiday traditions by international students. Free admission, but a free-will offering will be taken to support Holy Cross Mission efforts in Uganda. For information call (574) 631-9326.

A festival of Lessons and Carols

Mishawaka — The Antioch Youth Group and Marian High choirs will present a Festival of

Lessons and Carols Sunday, Dec. 5, at 3 p.m. at St. Joseph Church and Sunday, Dec. 19, at 3 p.m. at St. Bavo Church. Free admission.

Advent day of recollection

Fort Wayne — Robert L. Deck will offer a one-day retreat "A Journey through Advent," Saturday, Dec. 4, from 9 a.m. to 3 p.m. in the spiritual center at St. Vincent de Paul Church. Lunch meal will be potluck style. Free-will donation will be taken for materials. Call (260) 490-9571 to register.

MISC. HAPPENINGS

Mass and A Meal for young adults

Fort Wayne — Office of Campus and Young Adult Ministry invite young adults 18-39 to Mass and A Meal Sunday, Dec. 12, at the St. Mother Theodore Guérin Chapel. Advent Reflection at 4 p.m. by Msgr. Robert Schulte with Mass at 5 p.m. in the Cathedral of the Immaculate Conception. Meal to follow at Hall's Gas House, 305 E. Superior St. For information visit www.diocesefwsb.org/CYAM or call Mike or Allison at (260) 422-4611 ext. 3384.

Run for the Heart

Warsaw — A 5K Run/Walk will be held Saturday, Dec. 11, at 9 a.m. at Sacred Heart Church. Fees are \$20 day of the race. Food, drinks and door prizes. Visit sacredheart-warsaw.org.

Wigilia supper planned

Fort Wayne — The Polish National Alliance, White Eagle Lodge 3149, will have a Wigilia supper Sunday, Dec. 5, at 4 p.m. at the Aboite Township Fire House Community Room, 11321 Aboite Center Rd. Potluck style dinner. Call (260) 432-2414 for information and to RSVP.

Pancake breakfast

Warsaw — The Knights of Columbus Council 4511 will host a pancake breakfast after the 8:30 and 11 a.m. Mass on Sunday, Dec. 5, in the Sacred Heart School gym. Proceeds will be donated to "Priests for Life," an organization that supports pro-life efforts.

Pancake breakfast

Fort Wayne — The St. Joseph Hessen-Cassel Knights will have a pancake, egg and sausage breakfast Sunday, Dec. 12, from 8 a.m. to noon in the hall. Proceeds will benefit the Women's Care Center. Free will donations accepted.

Evening of Hope planned for diocese

Granger — The diocesan Office of Family Life is hosting an evening of hope for those touched by infertility on Friday, Dec. 3, from 7-9:30 p.m. at St. Pius X Parish in the Holy Cross Room with witness talks by married couples, and concluding in

REST IN PEACE

Decatur

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St. Mary of the
Assumption

Huntington

Sister Dorothy
McMannon, OLVM, 89,
Victory Noll

Donald N. Cukrowicz,

78, St. Casimir

John R. Earl, 82,
St. Anthony de Padua

Anthony J. Martellaro,
90, Little Flower

Patricia L. Szymanski,
45, Holy Family

Dolores T. Fairley, 76,
Christ the King

Fort Wayne

William Fitzgerald, 87,
St. Elizabeth Ann
Seton

Anna C. Meier Belgin,
89, St. Jude

Anthony A. Wagner, 89,
Our Lady of Good
Hope

Sarah L. Keller, 71,
St. Vincent de Paul

William L. Kunkle, 92,
St. John the Baptist

Geraldine Didier,
St. Vincent de Paul

Granger

Susan M. Knapick, 67,
St. Pius X

Mary E. Brueck, 57,
St. Pius X

Notre Dame

Brother Vincentius
Balog, CSC, 86,
St. Joseph Chapel

South Bend

Florence J. Kolber, 93,
St. Hedwig

Joseph W. Krochmal,
78, St. Adalbert

James G. Kurapka Jr.,
52, St. Matthew
Cathedral

Lorraine Wiltrot, 95,
Holy Family

Deacon Folds, 84, dies

CHURUBUSCO — Permanant Deacon Milton Webster Folds, Jr., 84, of Churubusco, died Nov. 26 at his residence. He was a member of St. John Bosco Catholic Church, Churubusco; an ordained permanent deacon in the Catholic Church and served at St. Patrick, St. Andrew and St. Hyacinth parishes in Fort Wayne.

Deacon Folds was a retired deacon and is survived by his wife Beverly and seven children.

Mass of Christian Burial was Dec. 1 at St. John Bosco Parish.

Christmas Craft Show
Helping support area families in need.

Friday, December 10
Noon – 6 p.m.
Le Mans Hall
Saint Mary's College

Sponsored by the Office for Civic and Social Engagement.
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Office of Hispanic Ministry announces Our Lady of Guadalupe celebrations

Immaculate Conception, Kendallville

Dec. 12 1:30 p.m.
3rd Sunday of Advent Mass celebrated by Father Jay Steele, CSC; followed by Our Lady of Guadalupe event

Our Lady of Guadalupe Shrine, Warsaw

Dec. 11 3 p.m.
Mass with Bishop Kevin C. Rhoades, followed by dinner
Dec. 11 11 p.m.
Mass celebrated by Father Constantino Rocha; followed by Mañanitas all night long with Mariachis, dancers; followed by 3rd Sunday of Advent, regular Mass schedule

Our Lady of Hungary, South Bend

Dec. 11 7 p.m.
Mass celebrated by Father Kevin Bauman; Mañanitas; drama of "Apariciones"; Celebración

St. Adalbert, South Bend

Dec. 11 11 p.m.
Rosary; followed by Mañanitas at 11:30 p.m.; followed by Mass celebrated by Father Peter Pacini, CSC, at midnight
Dec. 12 9:30 a.m.

1 p.m.
Mass celebrated by Father Tom Lemos, CSC; Both Masses will have the procession of flowers; after the 1 p.m. Mass there will be a celebration at the school hall

St. Casimir will merge Our Lady Guadalupe activities at St. Adalbert Parish

St. Anthony of Padua, Angola

Dec. 11 7 p.m.
Rosary; Mass celebrated by Father Andy Martinez, OFM, Conv., "Convivio"

Dec. 18 7 p.m.
"Pastorela" (traditional Mexican Christmas play)

St. Dominic, Bremen

Dec. 11 Noonish
Dec. 12 Noonish
Mass followed by a reception and "danzantes" at parish hall

St. John the Evangelist, Goshen

Dec. 3-10 6 p.m.
Novena
Dec. 11 10 p.m.
"Apariciones" followed by Mass celebrated by Father Fernando Jiménez at 11 p.m.; followed by Mañanitas at 12 a.m. midnight

Dec. 12 noon
"Apariciones" followed by Mass at 1 p.m. celebrated by Father Fernando Jiménez; "Convivio" with Danzantes by Grupo de Jovenes

St. Joseph, LaGrange

Dec. 12 11:30 a.m.
3rd Sunday Advent Mass celebrated by Father Andy Martinez, OFM, Conv.; followed by Our Lady of Guadalupe drama of "Apariciones"; followed by Live Band "Cantos" to Our Lady of Guadalupe; followed by "Convivio"

St. Joseph, Fort Wayne

Dec. 11 6 a.m.
Mañanitas followed by breakfast; followed by bi-lingual Mass celebrated by Father Timothy A. Wrozek at 8 a.m.

St. Michael, Plymouth

Dec. 11 4 p.m.
Procession with Our Lady of Guadalupe with Mariachis; Mass (with 3rd Sunday of Advent readings) at 5 p.m. celebrated by Father Eloy Jiménez (with Mariachis) immediately followed by celebration at Knights of Columbus hall

St. Patrick, Fort Wayne

Dec. 12 5 a.m.
Mañanitas and parishioner performances; Mass celebrated by Bishop Kevin C. Rhoades (3rd Sunday of Advent Readings) at 12 p.m.; followed by celebration of Our Lady of Guadalupe; followed by Queen of Guadalupe crowning
Dec. 19 6 p.m.
"Pastorela" (traditional Mexican Christmas play)
Dec. 24 7 p.m.
"Pastorela" (traditional Mexican Christmas play)

St. Patrick, Ligonier

Dec. 11 11 p.m.
Mañanitas, Drama de Apariciones
Dec. 12 12:30 p.m.
Mass celebrated by Father Wilson Corzo with songs to Our Lady of Guadalupe; Procession followed by Mass at 2:30 p.m.; Followed by "Convivio" celebration

St. Vincent de Paul, Elkhart

Dec. 10 midnight
Mass (Friday, midnight) celebrated by Father Kevin Bauman and Father Glenn Kohrman; Mass followed immediately by drama, rosary and gathering.
Dec. 11 5 a.m.
Followed by Mañanitas; followed by breakfast and "Matachines" Dancers

BOOK OF THE MONTH CLUB

This month's featured selection: "Franciscan Christmas," by Kathleen M. Carroll

BY KAY COZAD

"Franciscan Christmas," by Kathleen M. Carroll, a charming little Christmas book published by St. Anthony Messenger Press (ISBN: 978-0-86716-986-7, \$12.99) is a perfect fit for a book club member's busy holiday schedule during the month of December.

This light but descriptive 117-page narrative is easy to read and ignites the imagination with the age-old story of the Christmas Crèche. Carroll begins with the Franciscan spirituality of the Christmas Nativity citing the tale of how St. Francis popularized the tradition with the first Nativity scene in the mountains at Greccio. For the humble Francis "all the magic and mystery of the faith was best summed up in the Incarnation," writes the author. If Jesus became man, then, he surmised "all things were created anew." His life work became the imitation of Christ and the sharing of that experience with others.

Each of the 10 chapters, from Jesus, Mary and Joseph to the Magi and the musicians, begins with a meaningful Scripture verse and, though brief, hold thought provoking images of that brilliant day over 2,000 years ago woven with contemporary wisdom.

The chapters unfold in a logical sequence of character importance to identify and evoke detail on each of the significant elements of the Nativity, beginning with the Savior wrapped in swaddling clothes. Carroll does a brilliant job of grabbing your interest with homegrown stories of her childhood memories or a contemporary ideology that leads directly to the subject of the chapter.

And her insightfully shared biographical writing of St. Francis from several authors ties the historical and

philosophical meaning of each Nativity element up in a beautiful spiritual bow.

Carroll is quick to remind us throughout the book that Jesus is most certainly the reason for the season, not some "manufactured joy" found in the figures of a crèche, holiday fare or gift wrap. "Open the Gospels," she writes, "and read the Nativity story in Luke. When I was looking for all those superfluous Fontanini characters in my Bible, they weren't there."

The light handed way the author engages her reader with wit and wisdom born of her own personal life experiences coupled with Franciscan spirituality is rather refreshing and you may find yourself relaxing a bit as you read. Carroll concludes each chapter with a gentle but meaningful suggestion on how to keep the spirit of Christmas alive this year.

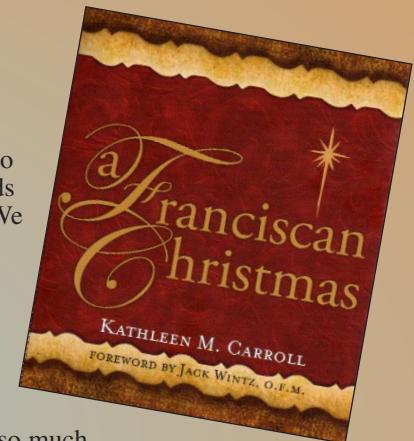
After reading "Franciscan Christmas," you will agree that our best Christmases have nothing to do with how big the tree is or the way we wrap the holiday, but, as Carroll writes, "Their value is in the memories they stir, the stories told and retold over a score of holidays, the rediscovered closeness — or sometimes just the memory of that closeness — of those we love."

Without giving it all away, as Carroll writes about the Nativity — each member of the Holy Family, the Magi, musicians, shepherds, animals and the rest — she continually draws us back to Jesus seen through St. Francis's eyes of service, poverty and trust in God. And she reminds us how to love the babe who gave His life for us.

"Francis' desire to be like Jesus in every way extend-

ed to his desire to suffer the wounds of the cross. ... We must find a way to imitate Jesus in our own time and place, and in our own way. The question we must ask ourselves is not so much 'What would Jesus do?' but 'What should I, as a follower of Jesus, do?'" challenges Carroll.

"Franciscan Christmas," by Kathleen M. Carroll is well worth the read and may help you uncover or perhaps rediscover the uplifting message of the beloved Nativity.



Questions for reflection

- Carroll writes on page 16 that in giving the gift of Himself, Jesus gives us the gift of ourselves. What does that mean to you?

- St. Francis put Jesus at the center of everything he said and did. How can you do that in the flurry of activities that has become Christmas in America?

- Carroll repeats periodically throughout her book to stay present in the moment of Christmas. What does that mean to you and how will you accomplish that this year?

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